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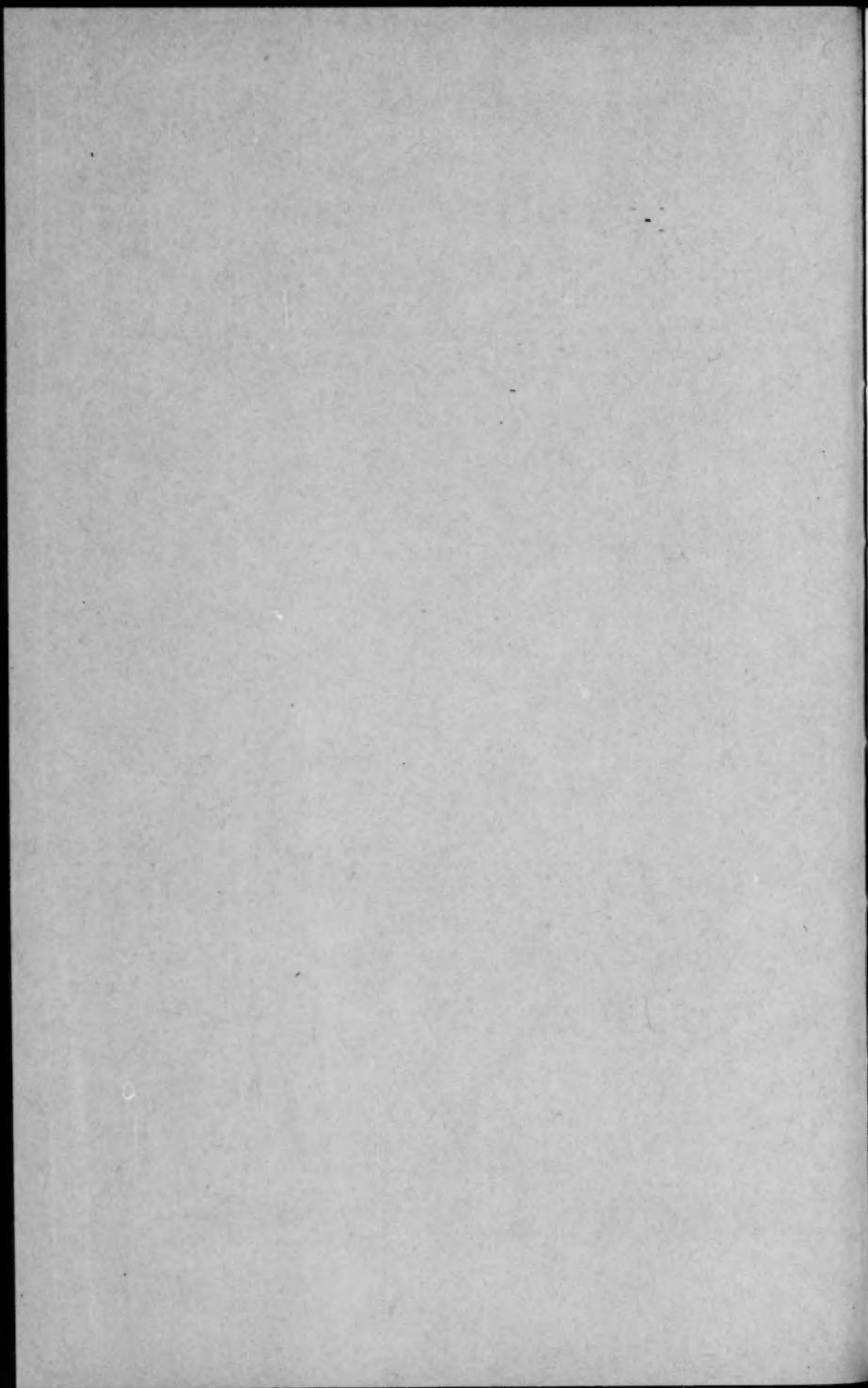
The American Catholic Sociological Review

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The American Catholic Sociological Review

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Steam Power: A Study in the Sociology of Invention

PAUL HANLY FURFEY

It is clear that society has been profoundly affected in recent generations by technological advance. It is clear, also, that the inventor plays a role in this vast social change; but what precisely, is his role? This is a question which has been variously answered. For the sake of simplicity the answers may be reduced to two.

The older view was that the inventor was the prime mover in technological progress. Because great geniuses arose at certain times in the world's history and developed epoch-making inventions, therefore technology was revolutionized and all society was profoundly affected. Thus this view assigns the individual inventor a role of the very first importance. The primary reason why industrial society has been changed so profoundly is that geniuses like Watt, Whitney, Fulton, or Edison happened to be born at a particular time.

In the light of modern research many are inclined to believe that this is an extreme view which exaggerates the importance of the individual inventor. A careful study of the history of invention reveals that few advances are exclusively the work of one man. The process of invention is normally a process of accretion to which the contribution of the individual is usually rather modest. It is only the popular imagination which seizes upon some one of many inventors associated with the development of a given invention and apotheosizes him as the inventor of the device in question. Thus, in the mind of the average man, Fulton has become the "inventor" of the steamship.¹ This, however, is mere popular mythology and not sober history.

The more recent, and more realistic, view assigns the individual inventor a less dominant role. Inventions never fail to appear, it would seem, when two sets of conditions are present, belonging to the technological and the economic order respectively. The develop-

¹ The development of the Fulton legend has been carefully studied in, S. C. Gilfillan, *Inventing the Ship* (Chicago, Follett, 1935).

ment of a new device requires a certain state of progress in related fields under ordinary circumstances. Thus the evolution of high-speed machine tools had to wait for the discovery of high-speed steels, usually alloys of steel with tungsten and chromium or of molybdenum and chromium. Thus also the invention of the airplane had to wait for the appearance of an efficient internal-combustion engine. The development of these technological conditions, however, is not enough to call forth an invention; certain economic conditions must accompany them. No inventor is likely to waste much time perfecting a new device nor is any manufacturer likely to be interested in producing it, unless it promises to fill an economic need. Years before Stephenson, Trevithick had made considerable progress in developing the steam locomotive, nor was he the first to experiment in this field; but these early trials were wisely abandoned when it became apparent that they did not answer an economic need of the time and place.

It seems to be certain that when the necessary technological and economic conditions are fulfilled, the proper invention inevitably appears. This, of course, does not mean that the intelligence and persistence of the inventor are of no importance. It means merely that inventive genius is common enough, so that society does not need to depend on any one individual inventor for technical advance, once the necessary conditions are present. This fact is proved by the frequent instances in which the same device is discovered almost simultaneously by two or more inventors working wholly independently.² Society owes an enormous debt to the class of inventors as a whole; but probably no single inventor has ever been indispensable for progress.

The same principle may be stated another way: The basic condition for technological progress is not the existence of singular geniuses but rather the existence of a certain set of social conditions. Invention is conditioned by society rather than by individuals. This fact makes the phenomenon of invention an interesting subject for the sociologist. He can see in an invention the reflection of a certain state of society. To illustrate this point the present paper will consider the development of a series of inventions of the very greatest

² See the evidence brought forward in, S. C. Gilfillan, *The Sociology of Invention* (Chicago, Follett, 1935), p. 74. On the general study of invention, see also, Joseph Rossman, "The Motives of Inventors," *Quart. J. Econ.*, 45:522-28, May, 1931, and the same author's, *The Psychology of the Inventor* (Washington, Inventors' Pub. Co., 1931). The latter reference contains a good bibliography.

significance to modern technology, those, namely, by which useful work is derived from steam power.³

Before the latter part of the seventeenth century man had little need for the vast quantities of mechanical power which are developed by the steam engine. His modest wants were sufficiently well met by human and animal power⁴ and later by the water wheel and windmill.⁵ As the seventeenth century drew to a close, however, a particularly acute problem arose in England, namely, the problem of pumping water out of mines, especially coal mines. For a long time — much longer than is commonly realized — fairly large-scale industry had been developing in that country. Industry needed fuel, and when firewood became scarce through deforestation, industry began to depend more and more on coal. Already early in the century coal had been used by distillers and brewers and by manufacturers of such diverse products as sugar, salt, brick, tile, glass, soap, lime, alum, nails, cutlery, and brass. Coal had been mined systematically as early as the thirteenth century in Lancashire. The early mines were shallow, and in the sixteenth century they were still usually above the level of free drainage. As the demand for fuel increased, however, miners were forced to dig deeper and deeper and the problem of drainage became more and more acute.

It was under these circumstances that inventors faced the problem of using steam power for practical work. In 1631 the Scotsman,

³ The best reference is, Henry W. Dickinson, *A Short History of the Steam Engine* (New York, Macmillan, 1939). An old book which preserves some of the romance of the early history of the subject is, Samuel Smiles, *Lives of the Engineers* (London, Murray, 1874-99). The fourth volume discusses the steam engine; and the fifth volume, the locomotive. Another old book, originally published in 1878, has been recently republished, Robert H. Thurston, *A History of the Growth of the Steam-Engine* (Ithaca, Cornell Univ. Press, 1939). Robert H. Parsons, *The Development of the Parsons Steam Turbine* (London, Constable, 1936) is good for this specific invention. Abraham Wolf, *A History of Science, Technology and Philosophy in the Eighteenth Century* (New York, Macmillan, 1939) is good for background. A useful bibliography is, G. S. Aksel (comp.), *List of Books on the History of Industry and Industrial Arts* (Chicago, John Crerar Library, 1915).

⁴ It is worth while to note in passing that in the early Middle Ages — supposedly such a dark period for technology — the problem of the efficient use of horse power was first solved. The ancient harness tended to choke the animal, but the Carolingian period and the tenth century saw the introduction of the modern horse collar and horseshoeing. See, Richard Lefevre des Noettes, *L'attelage, le cheval de selle à travers les âges* (Paris, Picard, 1931).

⁵ Some interesting data on the early modern period are contained in, William B. Parsons, *Engineers and Engineering in the Renaissance* (Baltimore, Williams & Wilkins, 1939), Chapter VIII.

David Ramsey, patented a device to "Raise Water from Lowe Pitts by Fire." In 1663 the Marquis of Worcester was granted a patent for a "Water-Commanding Engine," but it is not certain that this invention used steam. In 1682 Sir Samuel Moreland had demonstrated a device for raising water "by the help of fire alone." None of these inventions seems to have been put to practical use. They apparently used steam pressure to force water upwards from a closed vessel. There was nothing novel about this principle. In 1606 Giambattista della Porta had described it as a laboratory experiment, and in 1615 Salomon de Caus, a French landscape gardener who was interested in the use of water for scenic effects, had also mentioned it.

The first inventor to achieve some small measure of practical success was Thomas Savery, whose engine was patented in 1698. A workshop was set up and engines were placed on sale, as an advertisement of 1702 shows. However, the device was not powerful enough to be useful in mines, although it was applied to some extent to the task of supplying water for domestic purposes on gentlemen's estates. Technically, Savery's invention was interesting because it made use of two principles to raise water, namely, steam pressure (like the devices described in the previous paragraph) and also the suction created by the condensation of steam in a closed vessel. The latter principle was to prove more immediately prolific; it had already been suggested in 1606 by Porta. It is worth noting that these two principles, applied two centuries and a half ago by Savery, still underlie the operation of the most modern turbines.

The problem of applying steam power to the drainage of mines was finally solved by Thomas Newcomen whose first engine was erected in 1712. The device rapidly became popular and before the inventor's death in 1729 it had been adopted in Hungary, France, and Belgium and possibly in Spain and Germany. Newcomen's engine was radically different in its construction from Savery's. It used a vertical cylinder in which a piston worked. Steam was admitted to the cylinder and was then condensed by a jet of water: a vacuum was thus created and the piston was forced down by atmospheric pressure. The reciprocating motion thus produced worked a pump. The most original feature of the invention was the jet of water inside the cylinder for condensing the steam: the piston and cylinder, the pump, and the boiler to generate steam were already familiar. Newcomen deserves a great deal of credit for combining these various elements to meet a social need. If the steam engine must

have a titular "inventor," Newcomen has probably as good a claim as Watt to the honor.

As the eighteenth century progressed, the Newcomen engine grew in popularity. In 1769 the colliery engineer, William Brown of Throckley, knew of 99 in the North of England, of which 57 were in actual operation. This development was aided by the striking progress in ironworking in England which characterized the century. The cylinders of Newcomen's early engines were of brass; when cast-iron cylinders became available the saving in expense was enormous. The efficiency of the engine was very greatly improved by the work of John Smeaton, the famous engineer, but even so it was not an efficient machine. This fact was not a very serious objection against the use of the engine in coal mines where fuel was cheap and plentiful; but it was very serious indeed in metal mines such as those of Cornwall where coal had to be imported. There was need for a more efficient engine, that is, one which would do more work with the consumption of less fuel.

The difficulty was solved when James Watt invented his separate condensor in 1765 and patented it in 1769. In Newcomen's engine, it will be remembered, the steam was condensed in the engine cylinder itself. This involved the alternate heating of the cylinder by the incoming steam and its cooling when the steam was condensed. This continuous heating and cooling of the cylinder wasted quantities of heat which did no useful work. Watt, by condensing the steam in a separate vessel (the condensor), immediately effected a saving of nearly three-quarters of the fuel. In 1775 the famous firm of Boulton & Watt was founded, and until its dissolution in 1800 it continued to manufacture better and better engines.

The problem of pumping water from mines by steam power had by this time been satisfactorily solved; but in the meantime a new problem had become acute, the problem of driving factory machinery by steam power. In the early years of the eighteenth century pioneer factories such as Polhem's metal works in Sweden or Lombe's silk mill at Derby had used water power to turn their wheels. As the factory system developed, however, some other source of power was needed. The early steam engines could not solve the problem; for they yielded a reciprocating motion and in general industry sought rotary motion. An early attempt to solve the problem was the use of a Newcomen engine to pump water which was then allowed to flow over a water wheel which furnished rotary

motion; but this was obviously an awkward expedient. For the growth of the factory system, a rotative engine was clearly a great desideratum.

It was Watt who solved the problem, after the ineffectual attempts of others. Watt's rotative engine was put on the market in 1783, and it involved a number of ingenious devices. For one thing, it was double-acting, since rotary motion is most efficiently produced if steam acts on both sides of the piston. It proved rapidly popular. Of about 500 engines produced during the life of the firm of Boulton & Watt, about 62 per cent were rotative. Most of these were absorbed by the expanding textile industry. Thus before the close of the eighteenth century steam was turning the wheels of industry. As time went on the early Watt engines were continually improved, as one might indeed expect. The use of constantly higher steam pressures was a particularly striking line of development. The scope of the present article is too brief to permit the consideration of this later history.

Land transportation was the next area invaded by steam power. Transportation problems were becoming increasingly acute in England in the latter part of the eighteenth, and in the early nineteenth, century. The period was a time of great activity in road building. The second half of the eighteenth century was a time of flourishing turnpikes in England, and in the opening years of the nineteenth John McAdam and Thomas Telford were building their improved roads. In the meantime a great canal system was being developed. The Duke of Bridgewater's canal leading from Worsley to Manchester, about ten miles distant, was completed in 1761 and is considered the first modern canal in England. It was a great success. However, in spite of these improved facilities for transportation, the conveyance of heavy goods overland was unsatisfactory until the development of the steam railroad.⁶

The railroad gradually evolved at the point where heavy goods were transported short distances overland to wharves where they could be shipped cheaply by water. This was a bottleneck of early transportation. At a very early date wooden tracks for horse-drawn

⁶ On the general state of transportation in the mid eighteenth century, see, H. L. Beales, "Travel and Communications" in A. S. Turberville (ed.), *Johnson's England* (Oxford, Clarendon, 1933), Chapter VI. On the engineering problems involved in the construction of early roads, canals, and railroads see, R. S. Kirby and P. G. Laurson, *The Early Years of Modern Civil Engineering* (New Haven, Yale Univ. Press, 1932).

vehicles were used in the mining districts of Germany. Around 1600 these were introduced into England. The wooden rails were eventually covered with iron plates to save wear and finally, in 1789, all-metal rails were substituted. The earliest railways were private ventures, erected to solve their owners' transportation problems; but from the beginning of the nineteenth century public railways were opened and by 1820, some twenty companies had been authorized to operate such roads.

It was on the private railroads that steam was first used as a motive power. Trevithick has already been mentioned. He built a "road engine" in 1801 which was tried out on local highways; in 1804 he built a locomotive which hauled four cars ten miles at Merthyr Tydvil in Wales. The first commercial success came to John Blenkinsop who built a locomotive in 1811 to haul coal from a mine to Leeds, three and a half miles distant. George Stephenson, however, is justly considered the most important figure in early locomotive development. On the Stockton and Darlington Railway his locomotive was put into operation in 1825. Intended primarily for freight, the railroad proved unexpectedly popular with passengers. The Liverpool and Manchester Railway was soon constructed, also under Stephenson's direction, and was formally opened in 1830. From this point on the success of the steam railroad was assured. The locomotive is a highly specialized type of steam engine; its success required the solution of a number of difficult technical problems, but under the stress of economic necessity these were soon solved.

Steam transportation by water on a commercial basis actually preceded similar transportation by land, but for a long time the steamship lagged behind the locomotive, and it is therefore logical to consider steam navigation after the railroad. To appreciate the history of the steamship, the reader must always keep one very important fact in mind: the extreme necessity of economizing weight and space on shipboard. A good marine engine must be small and light relative to its horsepower, and it must have good thermal efficiency so that not too much space will be required for storing fuel. The problem of moving a ship by steam power was solved early; but the problem of *efficient* steam navigation was more difficult. To be specific, it had to wait for the development of good compound engines.⁷

⁷ The best history of the marine engine is, Edgar C. Smith, *A Short History of Naval and Marine Engineering* (Cambridge, University Press, 1938). See also, David B. Tyler, *Steam Conquers the Atlantic* (New York, Appleton-Century, 1939).

The idea of propelling a ship by paddle wheels is very old.⁸ The difficulty, of course, was to find a prime mover which would turn the wheels efficiently. The use of the strength of men or draught animals for the purpose was suggested but was not very practical. When the Newcomen engine was invented it was natural that its use should be proposed as a solution. The idea seems to have occurred to an Englishman named Jonathan Hulls who secured a patent in 1736, but it is unlikely that he actually tried out his scheme. When Watt's double-acting rotative engine was put on the market in 1783, a practical steamship became a possibility. Almost immediately the Marguis de Jouffroy d'Abbans copied Watt's engine and navigated a steamboat on the Saône with some measure of success. The decades that followed were a time of feverish activity. In England and the United States a considerable number of experimental steamboats involving various principles were tried out by such men as James Rumsey, John Fitch, Oliver Evans, Patrick Miller, and William Symington. Finally Robert Fulton began regular steam navigation on the Hudson in 1807, but his success seems to be due to the fact that he chose a river which was ideal for steamboats rather than to the intrinsic merits of his invention.⁹

A good many decades elapsed after Fulton's work before the marine engine was sufficiently improved to allow steam to compete successfully with sail on the principal ocean routes. As stated previously, the ultimate triumph of steam was due principally to the introduction of the marine compound engine. This term, as commonly used, refers to an engine in which the expansion of steam takes place in two cylinders successively.¹⁰ The principle of the compound engine was discovered early. In 1781 such an engine was patented by Jonathan Hornblower, but the idea had to be abandoned by him because it was shown that he was infringing Watt's patent for the separate condenser. The idea was revived by Arthur Woolf in 1803 and by William McNaught in 1845. It was only in 1854, however, that John Elder began to apply the compound engine successfully to sea-going vessels. In the 1860's such engines were still considered to be in the experimental stage, in the 1870's they had

⁸ See the evidence in, Gilfillan, *Inventing the Ship*, pp. 71-73.

⁹ Gilfillan, *Inventing the Ship*, pp. 97-99.

¹⁰ In more precise usage a compound engine is one in which the expansion of steam takes place successively in any number of cylinders; but when the steam is expanded in three or four cylinders successively, the terms *triple-expansion* or *quadruple-expansion* engine are more usual.

become standard, in the 1880's they were superseded by triple-expansion engines which, of course, embodied a further application of the same principle.¹¹ In the meantime the screw propeller had replaced the paddle wheel, while iron and steel had taken the place of wood as the material for ship construction. A host of minor developments made the steamship an efficient means of solving the increased needs of the later nineteenth century for cheap and rapid ocean transportation.

The steam turbine has been the latest radical development in the use of steam power. Such a turbine is a type of prime mover which uses the kinetic energy of high-velocity steam jets to produce a rotative force. This may be accomplished in two ways. Either the motivating force is produced by a jet of steam striking the vanes on a wheel and causing it to revolve (impulse turbine), or else it is the reaction force created by the acceleration of steam leaving a moving nozzle (reaction turbine). It is noteworthy that both these principles were familiar before the piston engine was developed. The principle of the reaction turbine was known to Hero of Alexandria, who lived in the third century of the Christian era or earlier. The principle of the impulse turbine was known at least as early as 1629 when the Italian, Giovanni Branca, illustrated it. Since the principle of the turbine was so long understood, it may be asked why it was not sooner applied. The answer is simple. The economical operation of the steam turbine requires very high speed.¹² In the early days of steam power there was no practical use for speeds of that order.

In the 1880's, however, a need for high-speed prime movers arose. It was in that decade that electricity began to be generated on a large scale for commercial use. The world's first central station was opened by Edison in New York in 1882 and electric power was sold to customers. Since the electric generator works economically at high speeds, there was now a practical use for the steam turbine and in England Charles A. Parsons set to work to perfect it, taking out a famous patent in 1884. In 1888 his invention was first installed in a public power plant, that of the Newcastle and District Electric Lighting Company. From this point on progress was rapid. Various inventors, including Carl de Laval, Auguste Rateau, and Charles G. Curtis, patented turbines of different types in the 1880's and 1890's.

¹¹ Smith, *Short History*, p. 175.

¹² The mathematical theory on which this statement is based may be found in any theoretical discussion of the turbine. See, for example, J. R. Allen and J. A. Bursley, *Heat Engines* (New York, McGraw-Hill, 1941), Chapter X.

One other important application of the turbine deserves mention. In the last decade of the century it began to replace the triple-expansion engine in steam navigation. The reason why marine engineers took up the turbine at this date, and not earlier, is twofold. In the first place, the speed of ships had increased by this time and high-speed engines were found practical. In the second place — and this was a point of the greatest practical importance — systems of power transmission were developed which made it possible to couple the turbine to the propeller shaft in such a way that the former could be run at high speed and the latter at low speed, thus providing for the maximum efficiency of both.

The foregoing brief review has considered five types of steam prime movers and it is interesting to note how each of them arose in response to a definite economic need and replaced sources of power which had grown inadequate for the purpose in question. When the problem of pumping water out of mines became acute, the Newcomen atmospheric engine appeared. When water power proved unequal to the task of turning the wheels of industry, Watt's double-acting rotative engine met the need. The locomotive was invented when horse-drawn vehicles and canals failed to keep pace with the growing demand for inland transportation. The compound engine brought the steamship to the stage of perfection necessary to cope with expanding needs of transoceanic commerce in the last third of the nineteenth century. When the nascent electric industry demanded a high-speed source of power to turn its generators, the steam turbine, long familiar in principle, was developed practically.

While economic need is thus evidently important in evoking inventions, the role of the individual inventor is seen to be correspondingly modest. In the inventions discussed there were few radical innovations made by individuals. The typical inventor applied known principles, combined existing devices, or gradually perfected familiar machines. When an economic need arose, a number of inventors tackled the problem. It seems certain that, if one of them had not solved it when he actually did, another would soon have done so. A limiting factor in the efforts of inventors to meet an economic need was the state of technological progress in cognate fields; inventions could not succeed commercially until technology could manufacture them in a satisfactory manner. Thus high-pressure steam could not be used until metallurgy could provide boilers to withstand the pressure. Thus at every point the inventor is urged

forward by economic need and held back by the limitations of technology. The rate of appearance of inventions is conditioned by the shifting balance between these two forces.

The "heroic theory" of invention is definitely indefensible. Society, rather than the individual, is ultimately responsible for invention. It is interesting to inquire whether or not we have here a special case of a more general principle. It is not probable that what is true of inventions may be true in a much wider area? Were the Asiatic conquests of Alexander the Great due to the peculiar genius of this one man or would they have taken place under other leadership if he had never been born? If neither Luther nor Calvin had ever existed, would not the Protestant Reformation have run much the same course as it actually did? Was not Hitlerism inevitable in the Germany of the 1930's even if there had not been a Hitler? Questions like these are often raised by historians and sociologists, but the matter is of such supreme interest that it deserves much more detailed study than it has ever received. The problem calls for a number of careful, exhaustive monographs to test it out in various fields. Any information which could thus be gathered on the relative role of the individual and of society itself in social change would be of the very greatest interest to the sociologist.

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Communist, National Socialist, and Liberal Society, 1917-1939*

N. S. TIMASHEFF, FRIEDRICH BAERWALD, and LEO MARTIN, S.J.

Communist Society

In the social sciences, experiment, such as that found in the natural sciences, is impossible. As a substitute, the social scientists observe the results of social reforms and revolutions. It is wrong, however, merely to compare the state of a society as it was before reform or revolution with the state at the end of a reform or revolutionary period. It is necessary to establish the dynamic tendencies of the society in question and to compare its post-revolutionary state with (1) the hypothetical state which would have been obtained without revolution and (2) the blueprints of the reformers and revolutionists.

The Communists are proud of many achievements during their ascendancy to power in Russia:

- (1) the population within its frontiers between 1921 and 1939 increased from 138 million to 170 million;
- (2) inter-ethnic democracy has been established;¹
- (3) illiteracy has been almost completely eliminated;
- (4) industrial production has been increased many times;
- (5) the workers now enjoy complete security.

Careful study shows, however, that results obtained in population, education, and industrial production are surprisingly near to the hypothetical state which would have been obtained without revolution. As to inter-ethnic democracy, no substantial racial prejudice existed in old Russia. As far as social security is concerned,

* This symposium of three papers, attempting to evaluate the social experimentation and experience in Communist, National Socialist, and Liberal society, was presented at the regional meeting of the American Catholic Sociological Society in New York City on February 26, 1944. The contributions on Communist, National Socialist, and Liberal society were written respectively by N. S. Timasheff, F. Baerwald, and L. Martin, S.J. The three papers have been summarized for publication.

¹ Cf. N. S. Timasheff, "Inter-Ethnic Relations in the USSR," *Am. Cath. Soc. Rev.* 5 (2): 83-89, June 1944.

achievement is undeniable, but a very good beginning was made by Russia in 1912.

On the other hand, in pre-Communist Russia, moderate but gradually increasing freedom of religion, opinion, the press, and association existed. Under Communism, all of these freedoms were entirely suppressed. Today, a surprising revival in the realm of religion is observable; but this is a concession exacted by the population from a reluctant government in conditions of virtual and then actual war.

Comparison of present conditions in Soviet Russia with the Communist blueprint provides the following results. The Communist system of production and exchange has materialized. But in its international ambitions, Communism has been entirely defeated. The dissolution of the Comintern and the motivation behind the annexation of Eastern Poland — nationalistic considerations — suffice as evidence. Classless society did not emerge as a result of the Communist revolution. The strong family, a special object of Communist hatred, has come back, after twenty years of official attempts at eradication.

The conclusion is that Russia fights well and is gaining victory not because she has accepted the Communistic garb but despite it, perhaps also, because she has already been given the opportunity to rid herself of its substantial parts.

National Socialist Society

In the first place, the questions we have discussed seem to imply that National Socialism is a form of social experimentation. The latter term seems to be understood as a condition of society in which more or less arbitrary concepts such as "progress," "socialism," "military efficiency," "racial purity," and so on, are used with some measure of success as an overall coordinating reference for accepted meanings and for functioning institutions. The absence of social experimentation would indicate the reliance on spontaneous growth of social action to actuate the social process in culture, state and market. Very often the opposition to social experimentation is based on the assumption that the "nature" of society produces its own incentives, objectives and controls. Inasmuch as National Socialism emphatically denies that this is possible, it definitely comes under the concept of an experimenting system, with arbitrary objectives into which the members and institutions of the in-group are to be fitted.

What can be learned from this type of social experiment depends on two things: (a) the ability of people living in a different type of society, for instance, in the United States of America, to understand the Nazi system without the "benefit" of participant observation. (Suffice it to say that due to certain complex reasons full information about the Nazi revolution was either discounted, disregarded, or used only by way of arbitrary selection of certain aspects.) ; (b) The use of a yardstick for evaluating the discernible results of the experiment in terms of a clearly understood system of social values. The "social experiment" of National Socialism is simply the final and total destruction of the religious, cultural, political and social order, insofar as that order is still based directly or indirectly on Christian concepts of the person, the family, spiritual values, and principles of justice. The old order is to be replaced by a new society, representing a hierarchy of biologically conceived races in which all institutions of culture, law, government, and economics are manipulated with the sole purpose of strengthening the dominant group in the race hierarchy. In the light of these objectives the total state and total war are merely means to this end. So are all the various measures related to "family and population," "class structure and inter-class cooperation," "government intervention in the economic system," "propaganda and the official control of culture" and "in-group and out-group attitudes."

Hence separate conclusions derived from a study of these five fields are bound to result in nonsense statements if divorced from the above-mentioned primary objective of the Nazi revolution.

(1) Nazi attempts to increase the size of the population through marriage loans and the encouragement of extra-marital relations to add to the racially preferred groups are strictly confined to these groups. Conversely anti-family measures, such as the elimination of tax exemption for dependents and the tearing apart of families through deportation, prove that the Nazis are not interested in the family as such, and therefore have no such thing as a family policy.

(2) The Nazis have stressed folk unity in order to overcome that social stratification which might impede the progress of the revolution. This was done through the device of a carefully conceived system of alternately flattering and threatening various social groups, and playing one against another. The old *élite* in the aristocratic, professional and intellectual groups was either paralyzed or made an auxiliary to the new power system. The objective, however,

was to create a new race and/or class *élite* with new privileges, based on biological selection and inbreeding. Higher education was to be curtailed and made available only to the top of the new hierarchy.

(3) The Nazi economic system is a special case of a modern war economy conditioned by the fact that Germany has basic scarcities in certain foods and raw materials. This war economy used the form of private enterprise but in fact, government was fully dominant.

(4) Nazi propaganda has two purposes:

a) to bring about mass support of this system within;

b) to confuse and undermine other social systems outside Nazi society by manipulating value concepts existing in these societies for purposes of distortion and concealment of real Nazi aims, and the careful building up of national, race and economic tensions, creating increasing paralysis of these societies, making them ready to accept some form of National Socialism.

(5) The Nazi revolution is not nationalistic in the old-fashioned sense of the word. Inasmuch as it aims at the total destruction of present-day society, it has used, with some success, racism as an international movement to bring about internal social disintegration in many countries preparatory to the final Nazi victory.

Conclusion: The success or failure of the Nazi experiment cannot therefore, be judged merely by military events. Military defeat alone cannot dispose of the content of this revolution, which is the most concentrated and powerful expression of certain break-up tendencies in Western civilization. Consequently, it is too early to say whether or not the Nazi social experiment is a failure in terms of its ultimate objectives. One way of frustrating this experiment is to understand all its cultural and social implications, that is to say, to unmask the verbal structure of Nazi propaganda in all its forms everywhere and to lay bare its real aspirations.

Liberal Society

The liberal state we identify with the democracies of France, Great Britain, and the United States. The content of democracy as a form of political society has been well indicated by Robert M. MacIver, and I follow his analysis. There are, he maintains in his book *Leviathan and the People*,² two criteria. First it recognizes the dis-

² Robert M. MacIver, *Leviathan and the People*. Baton Rouge, La.: Louisiana State University Press, 1939.

tinction between the state and the community, i.e., it implies the existence of constitutional guarantees and civil rights which the government is not empowered to abrogate. Secondly, democracy depends upon the free operation of conflicting opinions. This implies a system under which any major trend or change of public opinion can constitutionally register itself in the determination both of the composition and policies of the government. Practically, this involves the existence of more than one political party in the nation, else the constitutional right to determine governmental policy must, as unorganized, prove ineffective. Thus democracy involves limited government, insists upon freedom under legal guarantees, and retains the privilege of having a government of its own choice which, in order to persevere, must follow, at least in general, the will of the current majority of the people. Very simply, MacIver notes, "Democracy is the name for a great political discovery — that power can be made effectively responsible."

With the above as an operational definition of the liberal democratic state, what can we conclude about its status during the period between 1917–1939?

(1) Liberal society was characterized by a falling birth and net reproduction rate, by an increase of planned parenthood through the wider use of contraceptives, by a more individualistic and contractualistic form of marriage, and by a rising divorce rate. In general, the attitude is one of individualistic freedom devoid of social responsibility. In this matter autonomy is demanded, and liberty has become impatient of law. Liberal society has tolerated, at least, the isolation of sex from responsibility and has, by law and the interpretation of law, permitted weaker marital ties. This status of the family is anti-democratic in that it is the negation of the pursuit of life and liberty and happiness to potential citizens of the democracies. The autonomy is one of passion rather than self-control.

(2) In class structure this whole period seems to be a period of increasing power among the laboring class, a weakening of the propertied middle class, and a decreasing prestige of the upper class. There was a strong labor party in France and Great Britain. In the United States, Presidents Harding, Coolidge, and Hoover tried to revive the economic freedom of industrialists in the twenties. Labor lay dormant in prosperity, and through various devices industry oppressed labor.

The depression ended this policy. The New Deal moved steadily toward social and economic reform for the laboring class. In 1935 the Congress of Industrial Organizations arose to strengthen organized labor. The National Labor Relations Act of 1935 protected the right of labor to organize and bargain collectively. In 1938 the Fair Labor Standards Act, fixing minimum wages and maximum hours, was in the same direction. The Social Security Act of 1935 continued the trend.

The liberal, democratic state was more democratic than liberal in the historic sense. By government action it extended freedom and strove to equalize the freedom of contracting parties in the economic contract and to promote the common good.

(3) In the field of governmental intervention, the government in democratic states assumed great responsibility for providing social and economic well-being. After the illusory prosperity of the twenties, the United States government intervened more and more. The PWA and WPA illustrate the necessity of intervention. The effort of the government was, in general, to reconcile specific economic interests and national social objectives. The government was forced into business by the depression unemployment. More and more people demanded government control and an economy planned for wider distribution of prosperity. The emphasis was on a wider distribution of wealth and upon the social responsibility of business.

(4) The democracies, particularly the United States, have been insistent upon the freedoms of speech, association, worship and upon academic freedom. Notably, it gave legal status to labor's freedom to organize. Even in regard to propaganda of a seditious nature, it has been tolerant, e.g., Communist propaganda in the United States during the thirties. There has been increasing freedom or tolerance for the dissemination of birth control propaganda. During the entire period culture has been fairly free from legal regimentation, and the public has received the propaganda of opposing groups. Yet it has been said that the peculiar weakness of democracy is that it allocates disproportionate freedom to the individual at the expense of authority and of the security which authority guarantees. Since the New Deal there has been so much official publicity for its policies that Frank Kent has remarked, "newspaper men outnumber the professors in the New Deal two to one." Still holding to the public discussion of public problems, under the New Deal there has been a notable increase of governmental propaganda. Still it remains liberal

in that it permits opposition to be voiced, and democratic in that it appeals to the law of the land.

On the whole, I should conclude we have been more careful to avoid infringing upon the minority opinions than to effect a unified national policy.

(5) The United States has an increasingly dangerous race problem in the Negro and is not facing it in either a liberal or democratic way. The democracies have been nationalistic and isolationist. The democracies refused to pay the price of preparation for war — hence were weak in national defense. They have not had effective national unity; rather partisan pressure ruled, particularly in economic life. Here again, the trend is liberal rather than democratic.

In general conclusion, the liberal state is faced with the necessity of becoming more democratic, freedom is faced with the necessity of becoming socially responsible. The future success of liberalism will depend on a wise program for social and economic reform, in a policy of positively fostering public prosperity. Individualistic liberty will be socialized democracy, liberty under law for the majority, or the magic of the word will be lost for the current generation.

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The Development of the Catholic Church in New Haven, Connecticut

A STUDY IN INSTITUTIONAL ADJUSTMENT

STANLEY H. CHAPMAN

"America is the most democratic country in the world, and it is at the same time . . . the country in which the Roman Catholic religion makes most progress," wrote Alexis de Tocqueville in 1840.¹ From the founding of Christ Church in 1833, de Tocqueville's observation has held special pertinency for New Haven, Connecticut. It is the purpose of this paper to trace the outlines of that progress, or in the vocabulary of the sociologist the successful adjustment which the Roman Catholic Church has made as an institution. What follows, then, may be called criteria of successful adjustments.²

Although membership figures are not comparable,³ and although significant figures are not available for all 112 of New Haven's churches, the membership pattern for the year 1936 was, according to the Bureau of the Census:⁴

Denomination ^a	Number of Churches ^b	Membership	
		Total	13 Years & Over
Congregational	10	6,884	6,265
Episcopal	12	9,587	6,016
Methodist	10	3,870	2,870
Baptist	7	2,847	2,658
Universalist	1	401	401
Presbyterian	2	241	215
Lutheran	3	1,659	1,393
Roman Catholic	20	71,161	50,861
Jewish	18 ^c	24,700	

¹ *Democracy in America*, New York: P. F. Collier & Son, no date 2:30.

² The data upon which this paper is based were gathered in 1941-42 for the family of churches, 112 in number, which at that time enjoyed one year or more of activity in the community of the incorporated City of New Haven.

³ U.S. Bureau of the Census: *Religious Bodies*, 1936, 1:9.

⁴ *Ibid.*, 1:600-601.

- a. These denominational categories are inclusive except for the Negro Methodist groups, which are not included here, since they were not above.
- b. These figures are for churches reporting to the Bureau of the Census.
- c. The number of Jewish churches is not in accordance with available local information.

From this, all that can be said with any degree of certainty is that the order of denominations for the three largest denominations is Roman Catholic, Jewish, and Episcopal.

The table, Number of Churches of Selected Denominations by Decades, provides a basis for general observation. From the founding of the colony in 1638 until 1750 there were no churches in New Haven which were not Congregational. From 1750 to 1810 there were only Congregational and Episcopal churches. Until 1840 there were no Catholic or Jewish churches which have persisted to today. (Christ Church, the first Catholic church, was destroyed by fire and was replaced in 1848 by St. Mary's, its site taken over in 1857 by St. John the Evangelist.) The Catholic churches have shown the greatest vitality. The Jewish churches, one of which is known to have disappeared, show the next lowest mortality. In the present decade there have been no church deaths.

For the late appearance of Catholicism there were several explanations. The absence of a sizable Catholic population may be mentioned first. Chief factor in first Congregational and then Protestant orthodoxy in the roll of churches was restrictive legislation. Latitude of Congregational conscience was made possible in 1708 by the Act of Toleration. Thereafter Episcopal communion was allowed in 1727, Baptist and Quaker rites in 1729, and all Protestant denominational practices in 1784. Full disestablishment of the Congregational church occurred in 1818 with the new state constitution.⁵ This opened the way for the legal practice of Catholicism.

Religious differentiation, in fact, paralleled political development and social diversity. Because of the privileged position of the founders of the colony, all those who differed in religious or political matters were obliged to enter the ranks of the Separatists. As Levermore has put it, "So wide was the chasm made between what might be called 'The Established Church of the Commonwealth' and all dissenting

⁵J. C. Goddard, "Protestant Church," in *History of Connecticut in Monographic Form*, ed., N. G. Osborn, New York: States History Company, 1925, 3:346.

NUMBER OF CHURCHES OF SELECTED
DENOMINATIONS BY DECADES

(Churches defunct by 1940 appear in brackets)^a

Decades beginning	Denominations						Churches	
	Congl.	Episc.	Meth. ^b	Bapt.	Univer.	Presby. ^c	Jewish ^d	Grand Total
1630	1							1 1
1640	1							1 1
1650	1							1 1
1660	1							1 1
1670	1							1 1
1680	1							1 1
1690	1							1 1
1700	1							1 1
1710	1							1 1
1720	1							1 1
1730	1							1 1
1740	[1] 1					[1] 1		2
1750	[1] 2	1				[1] 3		4
1760	[2] 2	1				[2] 3		5
1770	[2] 2	1				[2] 3		5
1780	[2] 2	1				[2] 3		5
1790	[2] 3	1				[2] 4		6
1800	3	1					4	4
1810	3	1	2	1			7	7
1820	[1] 4	2	2	1			[1] 9	10
1830	[2] 8	3	3	1	1	1	[2] 17	19
1840	[2] 8	6 [1] 4 [1] 2		1		1 1	[4] 22	26
1850	[6] 9	8 [1] 6 [1] 2		1		4 1	[8] 31	39
1860	[7] 10 [1] 9 [1] 6 [1] 3			1		6 1	[10] 37	47
1870	[6] 11 [2] 9 [1] 8 [1] 4			1 [1]		7 1	[11] 41	52
1880	[5] 12 [2] 9 [2] 9 [3] 5 [1] 1				1	9 3	[13] 49	62
1890	[4] 13 [2] 11 [2] 10 [3] 5 [1] 1				1	9 4	[12] 55	67
1900	[5] 13 [2] 12 [2] 11 [2] 6				1	1 14 4	[11] 62	73
1910	[3] 12 [2] 12 [2] 11 [1] 7				1	1 18 8	[8] 70	81
1920	[2] 12 [1] 12 [2] 11 [1] 7				1	1 18 8	[6] 70	78
1930	12 12 [1] 11			7	1 [1] 1 20 9		[2] 73	75
1940	12 12 11			7	1 2 20 9		74	74

- a. The figures in each column are to be added across, not down. For any denomination in any decade the figure in brackets indicates the churches then existing but now defunct; the other figure indicates the churches existing both then and now.
- b. White Methodist churches only.
- c. All Presbyterian churches and denominations.
- d. Incomplete. There are 13 Jewish churches now active. At least one defunct Jewish church is known.

organizations, that opposition in religious belief necessarily included opposition in almost every corner of society and politics."⁶ This general pattern of church and political alignment has continued even after the disestablishment of the Congregational church. It is obvious in the local tradition, today partly mythical, that the Republican Party is for Protestants and old stock, that the Democratic Party is for Catholics and newer stock.

The church for which Cardinal Gibbons planned and worked so well that it might "take its place among the national institutions of the country, not as an Irish or German influence, but as simply and essentially American,"⁷ has justified his vision. Cahenslyism has been repudiated.⁸ The same forces at work upon the country at large have left their impress of peculiarly American democracy upon the Roman Catholic Church in this country.⁹

The measure of success of Cardinal Gibbons's Catholic Americanism is to be found in a comparison of foreign-stock population with foreign-language churches. In 1930 the principal mother languages of the foreign-born whites in New Haven were:¹⁰

English and Celtic	8,985	Slovak	35
German	2,422	Russian	1,122
Dutch	32	Slovenian	3
Scandinavian	1,373	Croatian	6
Italian	14,585	Lithuanian	691
French	747	Yiddish	5,924
Spanish	101	Magyar	255
Portuguese	130	Finnish	30
Greek	436	Arabic	48
Polish	2,649	Others	454
Czech	63	Total	40,091

* C. H. Levermore: *The Republic of New Haven; A history of municipal evolution*, Baltimore: N. Murray, Publication Agent, Johns Hopkins University, 1886, pp. 226-227.

¹ André Siegfried: *America Comes of Age*, New York: Harcourt, Brace, & Co., 1927, pp. 50-51.

Of the Catholic groups, with minority churches, the following figures reveal that a total foreign-language population of 62,656, or 39% of New Haven's 160,605, had 7, or 35% of the 20 Roman Catholic churches under the jurisdiction of the state (Hartford) diocese. This is the more interesting when it is remembered that the same groups have 7 Protestant churches.

Group	Churches	Foreign Born	Native born of for. parents	Group Total
French	1			
Canadian		581	1,124	1,705
European		166	342	508
German	1	2,182	5,438	7,620
Italian	3	14,510	27,348	41,858
Lithuanian	1	823	1,038	1,861
Polish	1	3,140	4,964	8,104
Totals	7	22,402	40,254	62,656

The first known Catholic services in New Haven were conducted by French priests in 1796.¹¹ The first French church held its first Mass in 1889 and is still a one-man parish.¹² This pair of facts is symbolic. The same subordination of the imported, the alien, the Old-World to the native is to be observed in the table devoted to English-language and Foreign-language Churches and their Real Estate.

If the badge of stability in our society is the possession of property, then it would appear that the Catholic church in New Haven is more stable than the average of all the city's churches. Investment in church land and buildings, total tax-exempt real estate, and total real estate holdings are at least twice the city's average; in tax-paying real estate alone is the Catholic average below the city average.

¹¹ P. W. Browne, "National Churches in the United States," *The Irish Ecclesiastical Record*, Nov. 1934, 44:466-480.

¹² The intellectual history involved in the process is brilliantly depicted by Professor Ralph H. Gabriel in *The Course of American Democratic Thought* [New York: The Ronald Press, 1940, Ch. V, pp. 52-66, "Democracy and Catholicism in the Middle Period"].

¹⁰ U.S. Bureau of the Census: *15th Census of the U.S.: Abstract*, pp. 158-159.

¹¹ E. E. Atwater: *History of the City of New Haven to the Present Time*, New York: W. W. Munsell & Co., 1887, p. 146.

¹² Thomas S. Duggan: *The Catholic Church in Connecticut*, New York: States History Co., 1930, p. 336.

ENGLISH-LANGUAGE & FOREIGN-LANGUAGE
CHURCHES & THEIR REAL ESTATE^a

Church	Founded	Real Estate Tax-Exempt Church	Total	Taxed	Total
<i>English-Language Churches</i>					
Sacred Heart	1851	\$201,060	\$213,060		\$213,060
St. Aedan	1872	122,920	189,470	\$12,060	201,530
St. Bernadette	1934	7,725	7,725		7,725
St. Brendan	1913	216,200	307,000		307,000
St. Francis	1869	115,805	256,160	2,420	258,580
St. John Baptist	1915	92,505	278,785	6,600	285,385
St. John Evangelist	1858	57,050	227,780	7,100	234,880
St. Joseph	1900	112,245	179,410		179,410
St. Mary	1848	256,915	362,015		362,015
St. Patrick	1851	142,025	228,055	9,290	237,345
St. Peter	1901	171,550	242,290		242,290
St. Rose	1907	89,125	182,745		182,745
St. Thomas More	1936	134,890	134,890		134,890
<i>Foreign-Language Churches</i>					
St. Anthony (Italian)	1903	\$49,800	\$130,640	\$10,000	\$140,640
St. Boniface (German)	1868	95,900	179,735	12,970	192,705
St. Casimir (Lithuanian)	1912	74,810	83,425		83,425
St. Donato (Italian)	1915	21,295	39,005		39,005
St. Louis (French)	1889	34,095	362,015		362,015
St. Michael (Italian)	1889	39,060	134,960	27,250	162,210
St. Stanislaus (Polish)	1902	104,940	325,970	27,250	325,970
Totals	Catholic	\$2,139,915	\$3,814,960	\$ 87,690	\$ 3,902,650
Average		106,885	295,748	4,385	195,138
Totals	All 112	\$5,871,570	\$8,829,803	\$1,365,080	\$10,194,883
Average	New Haven Ch.s	49,340	74,200	11,471	85,671

a. Tax-exempt and tax-paying property figures are from the Grand List of the City of New Haven for 1941 (covering 1940 holdings). Total tax-exempt figures greater than church building and land (the first column of valuations) represent such holdings as schools, convents, parish houses, reserve land.

In conjunction with property holdings, Martin's first Index of Ecological Dominance for churches applies favorably in the case of the denomination under study. In discussing institutional dominance, Martin posits first as significant in relation to the church — "The degree of spatial fixity maintained by an institution despite the pressure from increasing land values."¹³ It will be of use here to compare for selected denominations the number of church sites, the years of occupancy, and the ratio of years per site.

**SELECTED DENOMINATIONS: NUMBER OF CHURCHES
NUMBER OF SITES, YEARS INVOLVED, YEARS PER SITE**

Denominations	Number of Churches	Number of Sites	Years of Occupancy	Years/Site
<i>Active Churches</i>				
Catholic	20	33	936	28.7
Congregational	5	13	756	88.2
Episcopal	12	27	1102	40.8
Lutheran	4	17	238	14.0
Methodist	8	27	568	21.1
Presbyterian	2	5	66	13.2
<i>Defunct Churches</i>				
As above, except Catholic	18	28	559	20.0
Total	69	153	4224	27.6

Bearing in mind that the first Lutheran church appeared in the decade of 1860, one observes that the only two denominations which have a higher ratio of years to site, the Congregational and Episcopal, enjoyed respectively two centuries and one century longer history in the Community. The Methodist, with two decades advantage show a lower ratio, as do the Lutherans and Presbyterians, with a later start. It would appear that the Catholic churches display a relatively favorable degree of spatial fixity.

In recapitulation, the criteria of successful adjustment of the Catholic Church to the New Haven community are:

(1) the greatest membership census, both for total number of members and for those thirteen years of age and older;

¹³ R. R. Martin, "The Church and Changing Ecological Dominance," *Sociology and Social Research*, Jan.-Feb. 1941, 15:247.

- (2) the record of having no defunct churches in its history;
- (3) despite recent advent to the community family of churches, the possession of the most numerous denominational church count;
- (4) a healthy predominance of English-language churches over foreign-language; a functional representation of the second;
- (5) a solid investment in church property and in general denominational-purpose real estate, well above the average for the city's individual church investment;
- (6) a vigorous demonstration of spatial fixity as measured by the ratio per church unit of years of occupancy per church site;
- (7) and growing from the foregoing, a pattern of consistent development.

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New Knowledge About Prehistoric Man

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During the last fifteen years knowledge about man's prehistoric ancestors has increased so rapidly that pre-war books on this subject are out-of-date. Fifteen years ago sociologists had reason to suspect that prehistory was in a state of confusion. What one authority asserted another often denied. Conflicting if not acrimonious opinions obscured whatever was factual about Pithecanthropus, Neanderthal man, and many of the other headline fossils. But today, as a result of the discovery of certain "key" fossils and the growth of a more cooperative spirit among prehistorians, information about our early ancestors is more exact and complete.

The story of the unfolding of recent information about Pithecanthropus gives a good cross-section of what has been happening generally in the field of prehistory. Fifteen years ago the evidence consisted of a skull-cap, thigh bone, and three teeth. These bones of ancient Java were described as those of a gibbon, chimpanzee, Neanderthal man, and congenital idiot, as well as those of an ape-man. Then, commencing in 1927, parts of forty individuals of approximately the same geological period were unearthed at Peking, China, followed by the discovery of three additional and more complete skulls of Pithecanthropus in Java, starting in 1936. The Chinese discovery was called Sinanthropus, and for a time controversy prevailed over the nature and relative importance of the fossils found in these two areas of southeastern Asia. In 1939, Weidenreich, in charge of the excavations at Peking, and von Koenigswald, working in Java, decided to get together and compare notes. Up to the time of this joint meeting Pithecanthropus was regarded as a species, if not a genus, distinct from Sinanthropus. But after examining each other's claims, the two decided that Pithecanthropus and Sinanthropus belonged to the same genus and species. Weidenreich even suggested that since these early men walked erect "*Homo erectus*" might be an appropriate classification for both.

New discoveries followed by syntheses based upon more complete evidence have changed our ideas about Neanderthal man also.

According to the traditional picture, these beetle-browed, slow-witted "sub-men" were killed off by our Cro-Magnon (*Homo sapiens*) ancestors when the latter invaded Europe. Most museum reconstructions of the animal-like Neanderthalians sanctioned this alleged massacre. But new developments proved that these museum representations, based upon Boule's reconstruction in 1913, were decidedly unfair to Mr. Neanderthal. Faced with a lack of certain important skeletal parts, the French paleontologist was forced to use his imagination; subsequent discovery of these missing bones showed that Boule was wrong. Following the pioneer efforts of the late Dr. Hrdlicka on his behalf, the Neanderthal man is now being accepted as a respectable member of the human family. Skulls discovered since 1925 in Palestine seem to indicate that some Neanderthal men underwent a gradual physical change in that area, from which they subsequently migrated into Europe to intermarry with their more typical Neanderthal cousins long in residence there. The first "modern" European type, "Cro-Magnon" perhaps, was the natural result of this blend. Thus the myth of the "slaughter of the Neanderthals" seems to have been exploded.

A new spirit of cooperation is replacing the personal and national rivalries which have characterized so much prehistoric research. Along with the Weidenreich-von-Koenigswald collaboration and that of Keith and McCown in connection with the Neanderthal remains in Palestine, new names have brought more intense specialization in research the fruit of which is being made available to all. The war has facilitated the assimilation of this research by bringing field-workers back to museum work-shops and libraries. Recent literature on prehistory is already showing the effects of this new scientific spirit. One of the latest additions to the literature on prehistoric man is by Franz Weidenreich, the war's gift to New York's American Museum of Natural History. In a volume whose scope far exceeds that suggested by its title¹ the various species of fossil men now appear in an orderly arrangement, an innovation which sociologists will welcome. Although it is probably too much to expect that all prehistorians will accept Weidenreich's scheme without amendments, the importance of the book cannot be denied. Ashley-Montagu has described it as "the most important work in palaeoanthropology which has been published this century."

¹ *The Skull of Sinanthropus Pekinensis*. G. E. Stechert & Co., New York, 1943. \$10.

According to Weidenreich's account, somewhat simplified here, all fossil men may be divided into three classes, of which the earliest were those of the Pithecanthropus-Sinanthropus type. This first (*Homo erectus*, "pre-modern" or "pre-hominid") stage includes all the lower and middle Paleolithic people of southeastern Asia. Next highest in order of development come the various Neanderthalians, spread over most of the prehistoric Old World, and linked to their predecessors by the transitional Rhodesian skull of South Africa. Living in many different environments and over a long period of time (from the end of the second through the fourth Ice Age), *Homo neanderthalensis* varied considerably from one another. Weidenreich divides men at this stage into three sub-groups: Rhodesian, Spy, and Ehringsdorf. Since he has decided that the Piltdown man is an artificial combination of bone fragments which should be "erased from the list of human fossils," and that the other English fossil, Swanscombe, cannot be properly classified as yet, it may be said that practically all the older controversial fossils now fit into either the Pithecanthropus-Sinanthropus or Neanderthal classes. The Skhul and Galilee skulls are the most primitive of the third or *Homo sapiens* class. These Palestinian fossils link the later Cro-Magnon and eventually the historic Europeans with the earlier Neanderthalians. Thus there is no need for the old theories which presumed the existence of side branches of men who died out; Weidenreich says, "the existence of a continuous, evolutionary line leading from the Pithecanthropus-Sinanthropus stage to modern man is already proved by the fossil human material now at hand."²

Weidenreich also helps to clarify troublesome terminology when he points out that the fossil men of the first two or "non-*sapiens*" classes were considerably like ourselves and so might just as well have been called *Homo sapiens* from the start. After all, in 1735, when Linnaeus first used *Homo sapiens* in classifying "historic" man as the highest of the primates, neither he nor anyone else suspected that prehistoric men had ever existed. The first generally

² In his *Man's Unknown Ancestors* the present writer followed Weidenreich more than any other single authority. Since most of the conclusions of Weidenreich's recent volume appeared earlier in issues of the *American Anthropologist*, only a few minor changes or additions need be made in order to bring the writer's book — which appeared a few months before Weidenreich's in 1943 — up-to-date. Chief among these are the following: the Solo man is now regarded as the most advanced member of the Pithecanthropus-Sinanthropus group; along with the African Florisbad skull, *Africanthropus* is tentatively classified as early Neanderthal. The new viewpoint on Piltdown and Swanscombe is mentioned above.

accepted fossil man, Cro-Magnon, was not discovered until 1868. It was not so unusual therefore that subsequent enthusiastic discoverers of fossils more primitive than Cro-Magnon should give them new species and even new genus classifications. In order to avoid confusion Weidenreich thinks we had better continue to use these time-honored names, remembering, however, that various "non-sapiens" titles are merely conventional labels which have neither the "generic" or "specific" meanings of the terms when used by biologists and philosophers. From the beginning all were "*Homos*" and, as far as anyone knows, capable of interbreeding with other human types.

But palaeoanthropology has not clarified everything. Valuable as Weidenreich's and other studies have been in clearing up confused notions, important difficulties still remain. For one thing there is the matter of the mentality of earlier types of men. Even though Weidenreich thinks we have had "*Homos*" from the time of Pithecanthropus, neither he nor any other known authority regards these early men as equal to modern man in innate mental ability. Then there is the question as to how the various races and sub-races of living men developed. Finally, the much-debated matter of man's prehuman ancestors is by no means clear. A few brief observations on the present status of these difficulties should not be out of place here.

Although there is a growing tendency to give a higher rating to Neanderthal man, men of the Pithecanthropus-Sinanthropus stage are still regarded as mentally inferior. For one thing, the brains of these early Asiatics were considerably smaller than those of modern man. While no one is prepared to say just what sized brain a creature must have in order to function as a *Homo* of normal ability, it is generally felt that in the matter of brain equipment these Asiatics were short-measured. Pithecanthropus brains ranged from 775 to 900 cubic centimeters, while Sinanthropus extended from 850 to 1300. The smallest brain-size of today, that of the Australian aborigine, averages 1200 cubic centimeters, while that of the modern European is about 1350. Among manlike apes cranial capacity varies from 300 to 585 cubic centimeters, with an average of 415.

But even though the brains of these earliest known men were smaller and in addition probably less developed in certain "thinking" areas than our own, they seem to have differed in *quality*, as well as in quantity from those of apes, if we judge by achievement.

In contrast with the chimpanzee, man's closest animal competitor in cleverness, men of Asia's Pithecanthropus-Sinanthropus stage made fires, and chipped kitchen utensils and weapons — choppers, scrapers and pointed implements — out of quartz and sandstone. Similar claims might be made for contemporary residents of Chellean Europe, for that matter. In other words, men of possibly a million years ago had a culture, the possession of which clearly sets them apart from the rest of the animal kingdom. To put it another way, they were "intelligent," even though they did not measure up to the present human average in that quality. Maybe their I.Q.'s were those of "border-lines" or even morons. Yet such a handicap, even in modern complex society, would not necessarily prevent them from voting or becoming useful, self-supporting, law-abiding citizens!

Where and how the various living races developed is still an anthropological mystery. For that matter the writer believes it would be hard to find a Biblical scholar who still adheres to the legend that they go back to the three sons of Noah. As far as European whites are concerned there is a strong suspicion that they came from Neanderthalians through the Skhul population of Palestine. Other theories have been proposed to show the fossil backgrounds of the remaining races, but as yet they lack conviction. When it comes to naming man's original color and explaining how present physical differences came about, opinions are little better than guesses. For all we know, those Negro artists who portray Adam as a Negro may be as accurate as Michelangelo was in making the father of the human race a white. Whatever man's original color may have been, it is commonly said that different skin colors and other physical characteristics came about as a result of mutations followed by natural selection. And incidentally, some point out that if evolution took place by mutations or sudden changes it is ridiculous to expect that paleontologists will ever be able to assemble a sequence of fossils as nicely arranged as the solar spectrum. Perhaps man, rather dark in color, started in the tropics. A mutation of genes, produced by some radioactivity such as that which produces new species of fruit-flies in laboratory experiments, may have led to a lighter skin color. In the course of time people with light skin found that, compared with their darker brethren, they were healthier in northern climes where fair skin allowed more rays of the much-needed sun to penetrate. Thus nature "selected" the fittest, and in the course of time whites tended to predominate outside of the tropics.

When we go back well beyond the start of the different modern races, to the period of the origin of the body of the first man, we find that two fossils, *Australopithecus* and *Gigantopithecus*, come closest to bridging the gap between the highest non-human primates and *Homo erectus*, the lowest known type of man. *Australopithecus* is by far the best known of these "missing link" fossils.

Australopithecus ("Australoid-like ape") is represented by several skull parts found since 1924 near a place called Taungs, South Africa. Though these various African discoveries are sometimes referred to separately, as *Plesianthropus* (the most impressive fossil in the group) for instance, they may be considered collectively as constituting the Australopithecine group. These fossils exhibit a remarkable mixture of human and simian features. The brain capacity has been estimated to be from 500 to 785 cubic centimeters, exceeding in size that of all living apes, though well below Australian aborigines or even *Homo erectus* capacity; yet the teeth are astonishingly human. From a strict morphological viewpoint *Australopithecus* appears in many ways to be ancestral to *Pithecanthropus* and derived from an earlier *Dryopithecus-Sivapithecus* primitive primate stock of the late Tertiary era. But there are two notable difficulties: several important parts are missing, and chronologically *Plesianthropus* lived only 30,000 years ago, obviously much too late to be an ancestor to *Homo erectus*. Perhaps it may be said that in this fossil we see how evolution could have taken place.

Although in this instance there appears to be no difficulty about chronology, it is probably too soon to speculate very much about *Gigantopithecus* of southeastern Asia. The basis for the claims made for this new possible "missing link" fossil rests upon three teeth found, starting in 1934 (in a Hongkong chemist's shop!), by von Koenigswald. Additional importance was attached to these teeth in 1939 when he discovered a massive human lower jaw with similar giant teeth in the old Trinal beds of Central Java. This second find, called *Meganthropus*, appears to be midway between *Gigantopithecus* and the Pithecanthropus-Sinanthropus stock. Weidenreich, who seems to be the only other authority who has considered these findings, believes that *Gigantopithecus* might better have been called "*Giganthropus*" — a "giant man" — rather than a giant ape.

Whether *Gigantopithecus* was ape or man, Weidenreich believes that as a result of this discovery our former ideas about the size of

primates at this stage of evolution may have to be changed. After comparing von Koenigswald's discoveries with the rather large Pithecanthropus IV skull and Heidelberg jaw, he proposes the hypothesis that the most primitive humans may have been massive, rather than little fellows somewhere between apes and monkeys. But this new speculation about the size of the very earliest men should not obscure the fact that, so far as paleontology is concerned, the evidence for human evolution seems to have been considerably strengthened in the last fifteen years. The process now appears to have been more complicated and to have taken longer than was formerly supposed; finally, once under way, physical changes proceeded more rapidly in some geographical areas than in others. Nevertheless, the discovery of *Gigantopithecus*, *Australopithecus*, and finally the identification of a distinct diastema between the lateral incisor and canine tooth on each side of the upper jaw of the Pithecanthropus Skull IV — the first instance of this apelike space in a human — suggest that modern research is getting back close to the bridge between man and the lower animals.

In the Americas, as well as in the Old World, there has been much recent progress in prehistoric research. Fifteen years ago sociologists seeking information about American prehistory found two opposite viewpoints. A few prehistorians still clung to the old Ameghino thesis that South American fossils compared in age with those of the Old World; the great majority in North America had been frightened into accepting Hrdlicka's dictum that we had nothing that went back much beyond the second millennium before Christ. Today both of these extreme viewpoints are being abandoned as careful research is establishing the fact that at least the Folsom culture, discovered in New Mexico in 1926 but not well known until 1930, goes back about 20,000 years. No skeletal parts of the maker of this culture have been found, although the Minnesota man, discovered in 1931, appears to be about as old. There is even evidence, meager as yet, of Pre-Folsom cultures in North America. Then there is clear-cut evidence of several different New World cultures — in Texas, California, Arizona, Nevada, Nebraska, and Chile — during the period which extended from 15,000 down to 8,000 B.C. Later on, around 1 A.D., there were many different American cultures, some of them considerably advanced: Eskimo in the Arctic, Mound Builder east of the Mississippi, Basket Maker and other Pre-Pueblo types in the Southwest, Pre-Toltec and Pre-Aztec in

Mexico, Maya in Central America, and Pre-Inca in South America.

Summing up, we find that while the date of America's earliest settlement is being constantly pushed back, the old idea which presumed that mysterious "Pre-Indians" resided here has been abandoned. It now appears that all Pre-Columbian and Pre-Norse dwellers were Asiatic migrants of the same general Mongoloid stock as the Indians of colonial times. Thus we see that in New World, as well as in Old World prehistory, exactness is gradually replacing the confusion of fifteen years ago.

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Is the Catholic Birth Rate Declining?

SISTER LEO MARIE, O.P.

There is today no matter of more critical concern to sociologists and moralists, in fact to anyone interested in the preservation of society, than that of the family. Articles without number are being written about the transition of the family, family fertility, the effect of the war on the family, the economics of the family, and so on. And we have every reason to feel concern for this vital social institution. Practically all thinking persons agree that the family, being the source of population and the principal school for the training and education of the child, is of primary importance to the health of the state. Yet our newspapers, our magazines, yes, even many of our college textbooks are lavish with implications concerning the undesirability of a large family (a "large" family being a family of more than two children), and even with express data as to how to limit the family.

Of all postwar reconstruction needs, the welfare of the family is of prime importance. However, if we wait until the war is over to attack this problem, we will only be allowing a bad situation to become worse and be placing even farther in the future a need which is imperative today — the restoration of the true Christian family.

We propose to discuss the fertility trends in Catholic families as seen in one locality and to compare the results obtained with other studies. The inspiration for the present investigation came from a discussion, during the annual convention of the American Catholic Sociological Society held in Cleveland in December, 1942, as to the relative effects of rurality and urbanity on birth rates. The present writer, living and working in a distinctly urban community in the Mid-South, has had an opportunity to check some of the findings of others in her own community.

It has been the observation of many priests and teachers in the area studied that certain elements, such as birth control and mixed marriages, have weakened Catholicism in this region and have helped to bring about religious indifference and carelessness. However, as

many observers are of the opinion that this attitude is becoming more and more prevalent among Catholics in general, we feel justified in stating that our findings are somewhat applicable to the United States as a whole.

A preliminary study (#1) was made which had for its subjects a group of Sisters from various parts of the Mid-South who were attending a Catholic College Summer Session in 1943. Of 175 questionnaires distributed, 102 were returned; ten of these could not be used because they were incomplete and thirteen were answered by persons of foreign birth.

A second study (#2) was initiated in the Fall of 1943, when 3130 similar questionnaires were distributed throughout the Catholic schools of a southern city; of this number 1959 were returned; only 1805 of these could be used because 137 were answered by non-Catholics, and 17 were incomplete. This does not mean that we canvassed the entire Catholic population of the city; we reached only those families whose children were attending Catholic schools, and therefore, due to the large number of mixed marriages in the area, many Catholic families are not represented. However, we feel that we have a sufficient number from which to draw certain tentative conclusions. We included in our questionnaire only those factors directly bearing on birth rates; that is, we did not include such factors as education of parents, economic status, occupation, etc., which sometimes influence the birth rate.

The subjects of the #1 study are contemporaneous with the parents of the children who are the subjects of the #2 study. In both studies the families were predominantly urban. Unless the #1 study be too small to be significant, there is no appreciable decline in the birth rates in the generation of the subjects of the #1 study compared with the generation to which their parents belonged.

THE #1 STUDY

Of the 79 Sisters' families studied, 15 were six-child families (the modal number), 9 were nine-child families, 7 were eight-child families and 8 were seven-child families. The number of children in the 79 families ranged from 1 (two of these) to 14 (three of these); the mean for the 79 families was 6.62.

In the families of the father of these 79 families the modal family was 6, there being also 9 three-child families, 10 four-child families, 9 six-child families, 9 seven-child families, and 8 ten-child families. The mean was 6.41, and the range 1-17.

It is hardly possible to determine the mode in the families of the mothers' generation because of a more even distribution, the mean being 6.59 and the range 1-15. There were 10 six-child families, 10 seven-child families, 9 five-child families, 8 ten-child families, the number of children decreasing as we approach the extremes.

To what extent was a rural environment an influencing factor? In the first generation 48 of the 79 families were urban; the parents of these children, however, were from rural environments in 40 cases for the father and 43 for the mother — just a little over half.

Rurality or urbanity can have had little influence here for there was only a slight difference in the birth rate in the rural and urban families respectively studied. In the generation of the subjects studied 48 of the 79 families were urban, 31 rural. There was only a slightly different proportion in the families of their parents, only 39 of the fathers' families being urban, and 36 of the mothers.

The fact that no decline in the birth rate is noted in the generation of the subjects studied may be due to the fact that this was a selected group — selected in the sense that they were all Religious, practically all from the South, and some of foreign born parents (although the birth rates among the families of foreign born parents were not consistently higher than those of native born parents). The first of these facts — all were Religious — is corroborated by Sr. M. Christina, I.H.M., in a study reported in ACSR.¹ She found that religious vocations come more commonly from large families. That the South has the highest birth rate of the nation is an accepted fact; that was particularly true of the subjects of this preliminary study. Birth rates for the foreign born have also, until recent years, been in the higher brackets. These three facts, have, perhaps made this group vary from the normal rate for their generation. We are keeping this fact in mind in any comparison.

THE #2 STUDY

The #2 study shows a very decided decline in the birth rate. The modal family is found to be the two-child family. That is, of the 1805 families studied, 445 or 25 per cent were two-child families. The mean does not correspond as closely in this study as it did in the #1 study. The mean family in the former being 3.42 children. However, the three-child family is a close runner-up with

¹ Sr. M. Christina, I.H.M., "Study of the Catholic Family Through Three Generations," *American Catholic Sociological Review*, Oct., 1942, p. 150.

the two-child family, there being 427 or 23 per cent three-child families. The range in this study was from 1-13 children, there being, however, only 2 thirteen-child families, 4 twelve-child families, 2 eleven-child families, and 20 ten-child families; the total number of families with five or more children was 428, or 24 per cent.

Table I. Mean families in #1 and #2 studies. Proportion of one-child, two-child, three-child, four-child, and five-child (or more) families in #1 and #2 studies.

GROUP	Generation contemporaneous with parents of children in #2 Study.				Generation contemporaneous with grandparents of children in #2 Study	
	Families of Children in #2 Study	Mother's Families of Children in #2 Study	Father's Families of Children in #2 Study	Families of Sisters in #1 Study	Father's Families of Sisters in #1 Study	Mother's Families of Sisters in #1 Study
Mean Family	3.42 ^a	5.2	5	6.62	6.41	6.59
One-child Families	14 ^b	6.2	5	2.5	4.1	2.5
Two-child Families	25	12	13.2	7.5	4.1	0.0
Three-child Families	23	13.2	14	10.1	6.7	11.4
Four-child Families	14	14.9	14	7.5	6.7	12.8
Five-child Families (and over)	24	53.2	53	72.3	78.1	73

^a Since this study does not include Catholic families that are childless, the mean in each case would have been lower if the sample included all families. The U. S. Census of 1940 found that 48.9 per cent of the families in the United States (parents of all ages and marital statuses) were childless. In the South, 42.1 per cent of the families were childless. In families where both parents were living together, for the country as a whole, 40.9 per cent had no children; for the South, 35.5 per cent had no children.

^b All figures for family groups are in percentages.

The proportion of large families has declined appreciably and that of small families has increased. In the #1 study there were only 2 one-child families in the 102 families studied, that is, 2 per cent. If there had been no decline in the birth rate of the generation comprising the #2 study there would have been only 35 one-child families at the same rate of increase. As a matter of fact there were actually 246, or 14 per cent of the 1805 families studied. As before stated, 23 per cent of the 1805 families had 5 or more children, whereas almost 65 per cent of the families in the #1 study had more than 5.

Comparing the parents of the children in the #2 study with the subjects of the #1 study (they are of approximately the same generation) we find a confirmation of our previous statement that our #1 study was probably of a selected group because it does not show the decline that is apparent in other families of the same generation. There is evidence for this in the fact that 109 (6 per cent) of the mothers and 87 (4.8 per cent) of the fathers were from one-child families; this is an increase of 74 (4.9 per cent) over the expected number for the mothers' families and 52 (2.8 per cent) for the fathers' families. In this second study, also, 52 per cent of both the mothers' and fathers' families had 5 or more children; the corresponding number in the preliminary study was 65 per cent as before stated.

All the families of the #2 study were urban at the time of the investigation. Of the 1805 families only 89, or 5 per cent, show rural birth for both parents and children; and of this number only 11 families (12 per cent) had 5 or more children. It is also to be noted that of these families of all-rural birth, 16 families, or 18 percent of the 89 all-rural families, were families of 5 or more children in the case of the parents, the parents themselves having less than that number of children. In 147 of the 1805 families the parents were rural born but later moved to the city. Of these 147, fifty-nine (forty per cent) were parents from families of five or more children, but only nineteen of these fifty-nine had more than five children. Eighty-eight of the 147 families (sixty per cent) were parents from families of less than five children, but twenty-four of these had more than five children. The total number of families with five or more children was forty-three (twenty-nine per cent of the 147); 104 had less than five (seventy-one per cent). There is even a greater decline in the families where only one parent was urban born. Of the 1805 families studied 1195 (66 per cent) were all-urban, parents and children. Only 122

(10 per cent) of these were families of more than five children. While the declining birth rate is evident in rural areas it is approaching a cataclysm in the urban.

Mixed marriage is another important factor influencing the birth rates. Of the 1805 families in the second study 507, or 28 per cent, were mixed marriages, in 347 cases (68 per cent) the mother being the Catholic party, and in 160 cases (32 per cent) the father. In order to ascertain whether the Catholic party of a mixed marriage is usually the man or woman, the writer, through the cooperation of the pastors of several of the largest local parishes, undertook to check the consistency of this item. It was found that the Catholic party is more often the woman (three out of every five). This point is also borne out by Whelpton and Kiser in their study.² Our investigation, also, bears out this fact though our number was not quite as large as the number given by the pastors. The birth rate of the Catholic families is higher than that of the mixed marriage families. Of the 246 one-child families both parents were Catholic in 144, or 58 per cent of the cases. Of the 429 two-child families both parents were Catholics in 266, or 62 per cent of the cases. Since 72 per cent of the families have both parents Catholic, the number of small size families is greater among parents one of which is not a Catholic.³

Comparing our study with a few others on one or other phases of the family, we note that Whelpton and Kiser found that the birth rate was 18 per cent higher for Catholic families than for non-Catholic families.⁴ However, they found that the fertility rates for mixed marriages was approximately 10 per cent lower than the rates for the protestant unions.⁵ This bears out our findings also.⁶ Further comparison on the basis of economic standing, educational training, cannot be made, as our study did not include these factors. One fact, however, might be mentioned. As the subjects

²Whelpton, P. K., and Kiser, Clyde V., "Social and Psychological Factors Affecting Fertility," *Milbank Memorial Fund Quarterly*, Vol. XXI, No. 3, July 1943, p. 6.

³Another portentous item was revealed by the study: In the 137 questionnaires answered by non-Catholics and not included in the above 1805, a large number, 50%, disclosed the fact that one parent, formerly a Catholic, had lost the Faith, and was bringing up the child in no religion at all.

⁴Ibid., p. 7.

⁵Ibid., p. 7.

⁶The reason for this, surprising though it seems at first sight, is often that the Catholic party in mixed unions is one who may tend to be indifferent toward the teaching of his Church, and therefore more amenable to the use of contraceptives.

of our study were for the most part Southern born, our rates might be expected to be slightly higher than a similar study made in the North, for Whelpton and Kiser and other investigators have found that Southern birth rates in general are higher than those of the North. Therefore, Southern Catholic rates may be expected to be higher than Northern Catholic rates.

Due to the difference in the type of study, no direct comparison can be made of our study with that of Father Bernard G. Mulvaney.⁷ We may say, however, that our findings stated in the above paragraphs are in accord with his. The reason for these higher birth rates among Catholics probably is that Catholic teaching influences fertility.

Though of a different nature, our study corroborates some of the findings of Sr. M. Christina's study of religious vocations and the family. For instance, she found that "there is a marked increase in intermarriage with non-Catholics in the younger generation."⁸ We have already indicated this trend in our study. She also found that "The number of vocations and also the rate of vocations are greater from large than from small families."⁹ During the past few years many religious communities have found their number of applicants declining. Would it not be safe to say that this is in part due to our declining birth rate?¹⁰

As a result of our research, and that of others, many striking points could be discussed with profit; for that research work is only justifiable which leads to constructive efforts to remedy conditions found. Only a superficial analysis is required to show that the main causes of the present declining birth rate are urban culture, the weakening of the moral and religious fiber of our people, and the economic structure of present day society.

⁷ *A Correlational Analysis of the Relation Between the Catholic Composition of a Population and Its Birth Rate*: Ph.D. Dissertation, University of Illinois, Urbana, Illinois, 1941.

⁸ *Op. Cit.*, p. 151.

⁹ *Ibid.*, p. 151. See also Sister Mary Clare, S.N.D., "Our Smaller Families Means Smaller Novitiate," *America*, 65:572-3, August 30, 1941.

¹⁰ Such a trend has an ominous sound for the future, particularly when we realize that as a result of this present war we are going to need many times the number of religious we now have. A number of United States Bishops have foreseen this possibility and are urging religious communities to "make a drive" for applicants. Not only will a decline in the birth rate help to bring about a decline in the number of applications to religious communities, but the increasing number of mixed marriages will also contribute to the decline because of the weakening of religious ardour in such families.

Hardly a writer on population trends fails to stress the effect of urban culture on the declining birth rate. Rt. Rev. Msgr. Luigi Ligutti and other members of the National Catholic Rural Life Conference have been urging this point for many years. According to Msgr. Ligutti, and substantiated by O. E. Baker of the Department of Agriculture,¹¹ for every 10 adults in the city there will be 7 in the next generation, 5 in the third, and 3.5 in the fourth, a decline of two-thirds in a century. For the country the rate runs 10, 13, 17, 22, an increase of 100 per cent in a century. And the Catholic Church is strong in the cities. Her strength is her weakness.¹² Monsignor Ligutti's figure 7, 5, 3.5, compare favorably with our own findings, as the study shows.¹³

From the many studies made and articles written on family problems it would seem that we are fully aware of the extent and seriousness of the situation facing society. It is now necessary to do something about it. The task is not an easy one. As Father Friedel has said, ". . . we Catholic sociologists have been too much the social philosophers."¹⁴ After the facts of a situation have been found in social research, our task is not completed; activity must follow which will attempt to remedy the situation. And so it is with the problem of family disorganization. Now that we know that the present-day family is not on a sound basis, that the birth rates are declining, that our young men and women are not conscious of the supernatural, sacramental meaning of marriage and the family, and to this end we must initiate and carry through programs¹⁵ similar to the one outlined by Sister Mildred, O.S.B.

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¹¹ Baker, Oliver E., "Some Implications of Population Trends to the Christian Church," *American Catholic Sociological Review*, June, 1943, pp. 80-92.

¹² Ligutti, L. G., and Rawe, John C., S.J., *Rural Roads to Security*, Bruce Publishing Co., pp. 69-70.

¹³ Cf. Table I.
¹⁴ Friedel, Francis, J., S.M., "Are We Accepting the Challenge?" *ACSR*, Mar. 1942, p. 4.

¹⁵ Sr. Mildred, O.S.B., "The Significance of the Adolescent Girl in Reconstructing Family Life," *ACSR*, 3:108-15, June 1942. In this article Sister Mildred shows how the reconstruction of the social order depends upon the restoration of a vigorous, wholesome, Christian family life. To effect this restoration, attention must be centered upon the training of adolescent girls to become intelligent, high principled, virtuous mothers. Sister Mildred outlines a program which, if it could be followed by all of our Catholic schools, would help to prevent the condition, which our study reveals, from recurring in the next generation. Further, if the mothers of the next generation could be women of the type described above, it would not be necessary for the schools to have such extended programs of guidance as is now necessary; for this task would be taken up by the mothers, and such training would be given in the home where it really belongs.

NOTES OF SOCIOLOGICAL INTEREST

Teaching the Introductory Course in Sociology

The general or introductory course in sociology is of perennial interest as it is always with us. It has been a subject of frequent discussion at the meetings of the American Catholic Sociological Society. I am not interested, in this paper, in discussing whether the course should be "pure" or "applied," "natural" or "supernatural," based upon the social encyclicals or not using them, but rather in presenting the course as we have been teaching it over a twenty-year period.

We have taken as basic concepts, (1) that the purpose of education is to prepare the student for life, and (2) that life in time is merely the introductory chapter to the eternal book of life. The introductory course in sociology has, in view of these two basic concepts, we think, the specific purpose of preparing the student to understand human relationships. Following no less an authority than Dr. William J. Kerby, who was at once a simple man and a clear thinker, we take this as our definition of sociology: *sociology is the scientific study of the forms, factors, processes and relationships which enter into human association.* Around this definition we build our basic course, and on this foundation all other courses,

theoretical or applied, are reared.

Our experience shows that students who have had a course in "Introductory Sociology" have a grasp on life and its problems that is extremely valuable. But by far the most striking benefit which students receive is a unified view of life, crude though the unity may be at this stage. I remember Dr. Kerby's trying to impress upon me, in a conference, in the early months of my work with him, that the most important single thing to be gained intellectually in study was a *unified mind*.

"Develop a passion for unity. Stand in judgment on everything you let go into your mind. See that it is properly evaluated and put it in its proper association. If you succeed in doing that, you will have the most valuable possession the mind of man can have."

To see life as a whole; to see it in relationship — this, then, has been the major objective in our introductory course in sociology. The second big objective is closely related to this. It is to make students *think*; to make them think to the bottom of the commonplace experiences and associations of life.

By way of introduction to this we point out to students at the first meeting, after we have given them the definition of sociology,

that as they have lived some eighteen or twenty years with people, sociology is not going to give them factual data that are strikingly new. They will be dealing with familiar things — but studying them scientifically, that is, in regard to their causes and their relationships, in order to establish unity. The students themselves then work out a classification of their social experiences as they have met them in life. These are, of course, the family, the church, the neighborhood or community, the school, the state, and the economic order. It is easy for them to see that all the experiences of life can be classified under one or other associations.

We have, then, six major forms of association to consider in the introductory course in sociology: (1) the familial, (2) the religious, (3) the educational, (4) the economic, (5) the political, and (6) the social or recreational and cultural. Each of these six types of association is studied in terms of the forms, factors, processes and relationships which it has in a Christian society. The forms which these associations take in a pagan or a de-Christianized society are presented only to bring the Christian ideal out in greater relief as well as to enable the student to criticize modern life intelligently. They are not presented as normal for man. As I write this, I am reminded of the sociologists' enigma which G. K. Chesterton sets forth so brilliantly in his essay, *The Medical Mistake*: "But exactly the whole difficulty in our public problems is that

some men are aiming at cures which other men would regard as worse maladies; are offering ultimate conditions as states of health which others would uncompromisingly call states of disease . . . the quarrel, among sociologists, is not merely about the difficulty, but about the aim."

We are not concerned in the introductory course in sociology with *restoring* Christian society, but we are definitely concerned with *studying* it, with implanting its social ideology so firmly in the minds of students that they will know it to be the only possible order consistent with God's plan for redeemed man. That God has a plan and that man is redeemed are the two pillars sunk into the quagmire of paganism by the apostles twenty centuries ago: on these we build. For there is no society possible to man today except the society built upon them. Students must have the truth of this re-iterated to them until their whole subconscious as well as their conscious mind is penetrated with the realization of it.

An understanding of the terms of the definition is, of course, essential to the student. A *form* is the external manifestation of the association; a *factor* is the idea, the principle, the concept which generates the association; a *process* is the means whereby it is generated; and the *relationships* are the sub-processes or temporary means and associations entered into as the form comes into being and as it operates in social life.

The social encyclicals of Leo XIII and Pius XI are used for

analyzing these forms, factors, processes and relationships for each type of association. They also serve as material for analyzing basic concepts of non-Christian forms and the abuses which have arisen in Christian ones. Pius XI's *Casti Connubii* is used for the familial association; Leo XIII's *Rerum Novarum* and Pius XI's *Quadragesimo Anno*, for the economic; Leo XIII's *Immortale Dei*, for the political; Leo's *Graves de Communi*, for the social (recreational and cultural); Pius XI's *Divini Illius Magistri*, for the educational; and Leo XIII's *Divinum Illud*, for the religious association.

The student needs to know the analysis of each of these forms of association in Christian society in the abstract before he will be able to discuss it in terms of its concrete presentation in the encyclical. These abstracts are given to the student in mimeographed form and their study is always the first step in the consideration of any association.

With the study of the six associations as they exist in Christian Society as a foundation, the introductory course enters into its second phase — a criticism of social and statistical findings in modern society. For this study the class has no text but uses several authors on social problems, as well as the magazines, *America*, *Survey Graphic*, *United States News*, *The Child*, *The Sign* and others. All available pamphlets, especially government publications, are placed at the students' disposal. A particularly successful point in methodology in this part of the course has

been to assign five or six students to the study of a problem on one of the associations. This assignment is made according to each student's interest. Each group does an intensive piece of work on its problem, treating the subject matter in a term paper. The findings of the group are presented as a panel to the class. On those days on which a particular panel is being presented, the rest of the class has the assignment to read on that topic. This gives from two to four reading assignments on every problem discussed in a panel.

Although no text is used, students have copies of the encyclicals and each subscribes to *America* during the entire year keeping copies on file for reference on topics which arise. Extra copies of other magazines used are purchased by the class, as are also pamphlets.

The question has been raised at times as to whether teaching the encyclicals is not really teach-religion or at least ethics. This will depend on how the encyclicals are used. The consideration of man in society always involves ethics and religion. Unless the individual has a grasp of the elementary principles in those fields, he is bound to do some very false thinking. He must also have elementary principles in psychology, biology and anthropology. The student in sociology must be given such elementary knowledge of these fields as is necessary if he is to think straight on the fact of man in society. Such elementary understanding is necessary for sociology but is not an encroach-

ment upon the material belonging to these various fields. The understanding of the six essential associations of man as they exist in Christian Society is certainly the *material* of sociology itself, according to our definition. For the most part, too, courses in these other fields ordinarily follow the introductory course of sociology, since the latter is a sophomore subject, psychology, ethics, etc., belong to the senior college. The sociological viewpoint and the factual data accumulated in the introductory course are of great value to students when they enter these other disciplines. The borrowing of material from other fields or even, when necessary, stopping to teach certain elementary material from them, merely exemplifies, it seems to me, the unity of knowledge and the fact that our division into various branches is a logical not an ontological one.

We maintain that the introductory course in sociology should produce social-minded persons with a simple but clear and definite understanding of the fundamental associations which go to make up a Christian Society. It should also develop the power to criticize intelligently problems which arise in that society as well as contrary social philosophies with which the society may have to contend. It is *man*, always, who lives in society. By nature, *man* is rational. Facts, statistics, sequences — these must be given meaning for him in life. And likewise they must be given meaning for him in the study of social relationships, which is the objective of the introductory course in sociology.

SISTER MARY, I.H.M.

*Marygrove College,
Detroit, Mich.*

NEWS OF SOCIOLOGICAL INTEREST

At its meeting of June 10, 1944, the executive council of the American Catholic Sociological Society decided to hold its annual convention in Chicago. Members of the Society will be notified shortly as to the exact dates.

The executive council has also authorized the publication of an annual "Who's Who Among Catholic Sociologists." The "Who's Who" will take the place of the roster published annually by the Society and will be under the direction of Marguerite Reuss of Marquette University. The "Who's Who" will list degrees, academic positions, and principal interests.

On the matter of regional meetings, the executive council of the ACSS indicated its willingness to help promote such meetings in the Spring of 1945. Local committees or chapters (if such are approved by the membership) would assume responsibility for such meetings. The executive council voted unanimously to submit the following amendment to the constitution before the membership at the Society's next convention:

Article 12. Local chapters shall be formed under the direction of the American Catholic Sociological Society through the approval of the executive council and under a model constitution pre-

pared by the executive council. The charters of local chapters are subject to revocation on the affirmative vote of the executive council and an official notification by the executive secretary mailed to the last known addresses of component members.

MODEL CONSTITUTION

ARTICLE I: *Name.* The name of this organization shall be

Chapter of the American Catholic Sociological Society.

ARTICLE II: *Purpose.* The purpose of this chapter shall be to stimulate concerted study and research among Catholics working in the field of sociology, to create a sense of solidarity, to stimulate study and research in the field of sociology, and to unearth and to disseminate particularly the sociological implications of the Catholic thought-pattern.

ARTICLE III: *Membership.* Membership shall be open to all who are members of the American Catholic Sociological Society.

ARTICLE IV: *Officers.* The officers of the Chapter shall be a president, vice-president, secretary, and treasurer. Each officer holds office for one year and may be re-elected. All officers shall be elected by ballot at the first regular meeting of each calendar year.

ARTICLE V: Meetings. 1. This Chapter shall meet at least once a year.

2. Monthly or bi-monthly local meetings, if feasible, shall be held.

3. Regional meetings may be sponsored by the local chapters with the approval of the executive council of the American Catholic Sociological Society.

4. Programs for all meetings shall be planned in consultation with the executive-secretary who may refer doubtful points to the executive council for final decision.

ARTICLE VI: Amendments. This constitution and its by-laws may be amended by a two-thirds vote of the constituent members attending any regular meeting, provided that a draft of the proposed amendment be sent to each constituent member at least thirty days before the regular meeting. All amendments require approval of the executive council of the American Catholic Sociological Society.

ARTICLE VII: Committees. All committees shall be named by the presiding officers at the meeting at which they are elected and shall function until such time as their duties have been fulfilled or the committee has been discharged by the acceptance or rejection of its report at the regular meeting of the Chapter.

ARTICLE VIII: Vacancies. Vacancies which may occur may be filled by the president (or by the vice president in the absence of the president).

ARTICLE IX: Charter. This chapter is chartered by the American Catholic Sociological Society

and exists only as a constituent element thereof.

New York City: There will be a local meeting of Catholic sociologists in this area on November 1, 1944 (2:30 P.M.) at the Fordham University School of Social Service, 134 East 139th St. Dr. N. S. Timasheff will read a paper on "A Conceptual Scheme for the Study of Racial Problems." Two other sociologists will discuss the paper. All sociologists in the area are invited. The program will be over by 5:00 P.M.

Beginning with the December 1944 issue, the REVIEW will publish a list of sociologists wanted and situations wanted. For further information address the executive-secretary.

College of New Rochelle, New York: Helen M. Toole has been granted a year's leave of absence to serve with the American Red Cross for one year.

Manhattanville College, New York, N. Y.: Eleanor Carroll has been granted a year's leave of absence to serve with the American Red Cross for one year.

Catholic University, Washington, D. C.: The Bruce Publishing Company of Milwaukee will publish this fall a new book by the Rev. Paul Hanly Furfey, "The Mystery of Iniquity."

The Family Life Bureau of the National Catholic Welfare Conference will hold its second annual conference on Family life in

January 1945 in Washington, D. C. Further information about the Conference will be given in the next issue of the REVIEW.



College of St. Catherine, St. Paul, Minn.: The new director of the department of nursing is Gladys Sellew. This unit of the College of St. Catherine also includes St. Mary's Hospital in Minneapolis and St. Joseph's Hospital in St. Paul.

Sister Mary Edward, C.S.J., of the department of sociology has been granted a year's leave of absence to continue graduate study at the Catholic University.



University of Dayton, Dayton, Ohio: Edward A. Huth, acting head of the department of sociology, is director of the Interracial Study Club, which was organized in November 1943. The club has for its purpose the investigation, the discussion, and the promotion of better race relations among the various minority groups represented in the Greater Dayton area.

The department of sociology offers graduate work leading towards the Master's degree.



Providence College, Providence, R. I.: Two members of the faculty, the Reverend D. M. Galliher, O.P., and the Reverend Vincent G. Dore, O.P., have been appointed members of the Rhode Island State Advisory Council on College and University Education of Returning Veterans.



College of St. Francis, Joliet, Ill.: Mary Catharine Fox, a major in sociology, was student delegate from the College for the week's session of study in Veteran's Rehabilitation programs and postwar planning held in Jacksonville, Ill., June 11-16.

Sister Mary Tharla, O.S.F., instructor in sociology in a Chicago high school, presented a paper at the Columbus Diocesan School Meeting on August 23. Part of the paper, "Current Discipline Problems in the School," was based on a survey taken in a social psychology class given at the College of St. Francis during the summer session.



Aquinas College, Grand Rapids, Mich.: The College now offers a major in sociology. Francis S. Richardson formerly of Spring Hill College in Alabama, and Florence Hornback, formerly dean of Xavier University's School of Social Service (New Orleans), have joined the faculty to teach in this field.



Marymount College, Salina, Kan.: Sister M. Eloise Johannes, C.S.J., since her return from the Catholic University, heads the department of sociology.



St. Cloud School of Nursing, St. Cloud, Minn.: *Arapaho Child Life*, a 421 page manuscript based on ethnological field work among the Arapaho of Wyoming and Oklahoma, by Sister M. Inez Hilger, O.S.B., has just been accepted for publication by the Bureau of American Ethnol-

ogy, Smithsonian Institute of Washington.

The *America Indigena* (Mexico) published an article, "Ceremonia paradar nombrea un nin-oindo Chippewa" in its July 1944 issue. The *American Anthropologist* will carry in one of its next issues an article on Chippewa burial and mourning customs. Both articles are by Sister M. Inez Hilger.



University of Notre Dame, Notre Dame, Ind.: The Reverend Raymund Murray C.S.C., is preparing a revision of his *Introductory Sociology* which will be ready for the Fall of 1945. Father Murray would welcome suggestions from teachers who have used the original text.



Loyola University, Chicago, Ill. The Rev. Thomas A. Egan,

S.J., is on the arrangements committee of the American Sociological Society's 1944 convention to be held in Chicago, December 2 and 3.



Wesleyan College, Macon, Ga.: Melvin J. Williams, formerly of Albion College in Michigan, is now teaching sociology and economics at Wesleyan.



Rosary College, River Forest, Ill.: Sister Mary Henry, O.P., has an article, "Undergraduate Training, A Crucible for Social Work Aptitudes" in the June 1944 issue of *The Catholic Charities Review*.



The National Conference of Catholic Charities is holding its annual meeting in Brooklyn, N.Y., on November 18, 19, and 20, 1944.

BOOK REVIEWS

Editors:

BERNARD MULVANEY, C.S.V., Catholic University

and

EVA J. ROSS, Trinity College

Dictionary of Sociology. By Henry Pratt Fairchild, ed., New York:
The Philosophical Library, 1944. Pp. 342. \$6.00.

We have looked for an adequate dictionary of sociology for the use of students, and for handy reference for professionals, for a long time. Eubank's *Concepts of Sociology* is useful for certain types of reference. Several of the elementary textbooks include some few definitions, but make no pretence at providing any comprehensive dictionary. Reuter's *Handbook of Sociology* fills a useful niche, but the dictionary section is too small, and where quotation from standard references is made, one has to refer to another section for their source, which is time consuming. Panunzio's *Student's Dictionary of Sociological Terms* is extremely good in its way. Definitions are given, with sources clearly evident as one reads the quotations offered. But the number of words included in Panunzio's little work is insufficient. Some of the definitions, too, are cumbersome or inadequate, or they merely give a further (and usually roundabout) description of what is contained in Panunzio's own definition, rather than a demonstration of its precise use. Panunzio, and indeed all the references mentioned above, are useful and valiant pioneers, but a more comprehensive work was needed.

It was therefore with real impatience that we awaited Fairchild's dictionary. An appreciation of the extent of its worth will, of course, vary with the individual. The book fills a distinct need, whatever the criticism one has to make of it. Students may be reasonably sure that the major definitions are succinct and also accurate. The professional sociologist will doubtless find many an occasion on which to refer to this dictionary, when he needs, a concise definition. Most of the definitions are good, with some few exceptions which it would be picayune to mention, such as the fact that the descriptions of *original nature* and *human nature* both consider man's original nature as merely of the animal order. The ethnological definitions are almost entirely provided by Professor Murdock of Yale. Those of

* Members are invited to suggest to the Book Review Editors titles of books for review within their special field of interest. These should be of recent publication, and within the scope of sociology or closely allied subject.

us who have taken his introductory anthropology course there know how painstaking has been his arrival at such definitions, and in the dictionary they are uniformly excellent. One is glad to note, among other good contributions, the satisfactory way in which were handled the few terms defined by two members of the American Catholic Sociological Society, Fathers Furfey and Mulvaney of the Catholic University.

Yet valuable as this dictionary is in so many ways, the present reviewer was frankly disappointed. Perhaps it is because so many different persons made up the definitions that there is such a disparity in quality, length, and information furnished. Sometimes but one brief sentence is given; on other occasions three or four definitions are given but without additional information; and then one finds a long description, for example, of the use of *millet* in the Ottoman Empire, and a whole page each devoted to a discussion of the terms *folk* and *race*. Although all three happen to be satisfactory, one notices that such closely connected definitions as *level of living*, *plane of living*, and *living, standard of*, are given by three distinct authors. Sometimes definitions overlap or are half-covered by similar terms with or without cross reference. Under the definition of *family* (p. 114) one author quotes four types of marriage as being monogamy, polygyny, polyandry, and group marriage. Under the definition of *group marriage* (p. 136) by another author, we find it correctly stated that this type is hypothetical.

Sometimes the author most clearly connected with a specialized term is cited, such as the association of Baghot with the phrase *cake of custom*, or Durkheim with the term *social mind*, or Comte with *positivism*. Yet no mention of author occurs with the definitions and descriptions of such terms as *rurban*, *social distance*, *folkway*, *gemeinschaft*, *gesellschaft*, *ethnocentrism*, *circulation of the élite*. Occasionally cross-references are poor and time consuming and not always under the word that first comes to one's mind. For example, *demotic composition* is under *composition* but *social composition* is under *social*; many definitions are given under *cultural* or *culture*, but for *culture center* one must look under *center*, *culture*; *social ecology* and *social class* are given under *social*, whereas other definitions of *class* and *ecology* are given under these headings.

The value of the inclusion of some of the simpler terms seems doubtful, there are also some notable omissions. *Economic determinism* and even *possibilism* are given, but not *geographic determinism*. *Empiricism* and *positivism* are there but not *pragmatism*, *instrumentalism* or *fundamentalism*. *Eugenics* is given, but not *euthenics*. One notes the absence of such words as *neolith*, *eolith*, *domestication*, *endocrine*, and also the philosophic term *natural society*. *Consumers' cooperation*, *cooperative health*, *housing*, *farmers' associations*, and *cooperative movements* are defined, but not *credit cooperation*, or any type of *producers' cooperatives* other than those described under *farmers' cooperation*. Terms of moral order seem

to be allotted rather less space than seems warranted, in view of the large number of references to anthropological and psychological terms.

It would seem, therefore, that this dictionary will merely supplement rather than supplant the other sources previously available. For a brief, concise, and generally accurate definition, Fairchild will be useful. However, one will not always find the definition to be brief, occasionally it will be inaccurate, and sometimes it will be difficult to discover in a hurry; neither will any etymological information be found. One will rarely learn the original author of specialized terms, neither will one usually find the different meaning allotted to a term by various authors and on different occasions. For this latter information it will still be necessary to refer to former sources, even though these are not always satisfactory or complete.

As an example of the information to be found in Fairchild, as compared with Panunzio and Reuter, let us refer to the term *community*. Reuter gives his own definition and six others; turning to the source section we find that these are from Cooley, Angell & Carr, MacIver, Dewey, Lundberg, Wright & Elmer, and Kimball Young; exact page references enable us easily to find these mixed sources if we wish to see the definitions in a more complete context; definitions follow for *community organization*, *community disorganization*, *community plant*. Panunzio has his own definition for *community*, with the derivation from the Latin, and a definition from MacIver which differs from the description, rather than definition, given from MacIver by Reuter. Fairchild has one long definition and description of the term and one short one (unsigned), followed by definitions by various authors of *community*, *moral community planned*, *community satelite*, *community village*, *community center*, *community chest*, *community coordination*, *community facilities*, *community organization*, *community property*, *community recreation*, with cross references to *prison community*, *rural community*, *rural industrial community*, *rural community organization*, and *church community*: although there is no cross reference to it, under *disorganization* one finds *disorganization*, *community*, as well.

A revised, pruned and enlarged edition of Fairchild's dictionary is perhaps something we can look forward to in the future, with more careful editing for the sake of uniformity as well as speed of reference.

EVA J. ROSS

Trinity College, Washington 17, D. C.

American Catholic Opinion in the Slavery Controversy. By Madeleine Hooke Rice. New York: Columbia University Press, 1944. Pp. 177. \$2.50.

A capable work on the subject of this volume has been long and eagerly desired. Nearly every other phase of our American

slavery had been plethoraically treated, and even the various other denominations had their attitudes to the problem presented; but this subject seemed to be so difficult to investigate, or so complicated in its religious and national ramifications, or so delicate in the adjudication of the sincere but varying motives of the persons involved, that most writers left it severely alone. Yet the delay has been amply compensated by Mrs. Rice in this admirable book.

The author took a wide view of her subject: the traditional attitude of Catholics (not Catholicism) towards slavery; the actual participation of Catholics in the slave system; the divergent, often antagonistic attitude of Catholics to the whole abominable slave trade and practice. The first section is necessarily brief, yet it is adequate. The second section is not a merry story for the Catholic reader of today, but it has its consoling features in the humanity and religion which characterized the general treatment of the "families" of the Catholic masters as contrasted with the "chattel" theory of most other slave-holders.

It is, however, in the third section that the title of the book has its chief justification. Here Mrs. Rice demonstrates abundantly that American Catholic opinion in the period she discusses was not notably in favor of slavery either in practice or for its prolongation under its existing conditions, but that it was predominantly against the forced or immediate emancipation of the slaves. There were, of course, some prominent Catholic leaders and some Catholic publications in a vigorous defense of the liberal side of the question: and among these there were some who, like Brownson and the two Purcells of Cincinnati, had shifted their allegiance from the laissez-faire majority. In analyzing the causes of the predominant Catholic stand the author gives these reasons: 1) Antagonism to the vociferous abolitionists, some of whom were atheists who had no accord with the principles on which justice and liberty must be founded, and many of whom were actively anti-Catholic; 2) A fear that opposition to the slavery system would be interpreted as disloyalty to the constitution and the states, and precipitate a general anti-Catholic movement; 3) A foreboding, which eventually was shown to be well-founded, that immediate emancipation would prove disastrous to both the religious and the economic status of the Negroes; 4) The more selfish reason, especially among recent immigrants, that their own employment would be jeopardized by this mass of freed labor.

But fundamental to these causes was the commonly accepted opinion, taught in all the Catholic schools for centuries and even echoed in many of them at the present time, that slavery was not intrinsically wrong. The basis for this was the biblical record of slavery without disapproval, the teachings of St. Paul, and the acceptance of the doctrine by the early Fathers and writers of the Church. Though the medieval scholastics were ridiculed for an inclination to make fine distinctions, they apparently lost an oppor-

tunity here. Of course slavery is not wrong when it is imposed as the punishment of crime, or for a just debt, or as the consequence of capture in a just war; and these were the conditions, real or supposed, which prevailed in ancient slavery. But when slavery became a commercialized traffic with sheer greed as its only purpose, it violated every requisite of morality, in its object, in its end, and in its circumstances, and was essentially wrong.

It is not surprising that the world rose in horror against it, and that here in America a fierce civil war should have been fought to erase it.* It is lamentable that our American Catholics should not have realized this necessary distinction and its consequences; they were, like most of their fellow countrymen, blinded by the passions and violence of the time. Popes had repeatedly condemned this new slavery and urged its abolition; ecclesiastics from the Jesuit Sandoval in the sixteenth century to the eloquent Dupanloup and the zealous Lavigerie in the nineteenth, had protested against it, but for long to unheeding ears. Mrs. Rice noted the distinction when she wrote: "The mid-century (15th), however, brought about a resurgence of slavery in a new and commercialized form, when . . . a regular traffic in Negro slaves developed in Portugal and southern Spain." (p. 15). While she does not pursue and emphasize this thought, she reverts to it in her judicial "Conclusion." "According to its (the Catholic Church) long established teaching, human bondage was not morally wrong *per se* provided the conditions . . . for a just servitude were observed." (p. 153). In the controversy the "Catholic position . . . rested first upon the theological argument which denied that slavery (without distinction) was intrinsically wrong" (p. 155). The distinction was not made. "The American Catholic hierarchy, with a few notable exceptions, has not been distinguished for farsighted or courageous leadership in social and economic problems. During the years of slavery discussions members of the hierarchy, by taking refuge in a conservative church tradition, entirely remote from the contemporary issue, contributed to the general impression that their church was pro-slavery. They helped also to retard the development of constructive Catholic approach to the slavery issue and encouraged the persistence among their followers of racial and nationalist antipathies which had no place upon the American scene." (p. 156)

This book is not a large one, but it is an important one, for in it Mrs. Rice has included a vast amount of material without padding, and has made it very readable. Every statement is intrenched by her authorities, and her bibliography of ten pages is evidence of the diligence and thoroughness of her treatment. There is a good index. To complete the picture her book should be added to Father Gillard's "The Catholic Church and the American Negro."

* It is estimated that the African continent was raped of 50,000,000 inhabitants by the slavery traffic, and that 50% at least of the slaves perished before they reached America.

and to Father F. J. Gilligan's "The Morality of the Color Line," with its scholarly presentation of the Negro's natural and civil rights.

For new editions the rationing of commas should be more generous: Daniel O'Connell, for this misprint O'Connor (p. 93), Dupanloup, for Doupanloup (pp. 71, 108, 164); and the reference to Code's article in *The Catholic World* is faulty (pp. 56, 168). The bibliography could be enriched by the following: Spalding, H.S., S.J., *Chapters in Social History* 1-21, "Slavery and the Christian Social State." *Rambler* (London) 11:278-299, "American Slavery and Catholicism." *The Month* (London) August 1876: 450-463, "How the Catholic Church Dealt with Slavery." Faust, A. J., *The Catholic World* 49:95-103, "The Church and Slavery." *The Ecclesiastical Review* 91:29-32, "The Catholic Church and Slavery in the United States." Allen, C. E., O.S.B., *Historical Records and Studies* 26 (1936): 99-169, "The Slavery Question in Catholic Newspapers, 1850-65." McGarry, W. J., S.J., *Thought* 10 (December 1935): 374-390, "St. Paul and the Slaves." Abbot Snow, *Catholic Truth Society Publications* (London) 29:1-23, "The Church and Slavery." *Journal of Negro History* 17:46 6-480, "Attitude of the Church Toward Slavery." Hughes, Thomas, S.J., *America* 1:599-601, "The Catholic Church and Slavery."

A. J. GARVY, S.J.

Chicago, Illinois

Organized Labor and the Negro. By H. H. Northrup. New York: Harper & Bros., 1944. Pp. xiii+312. \$3.50.

In his Preface to this volume, Dr. Northrup outlines the nature of his research as "an impartial study of the effect of the policies of labor unions on the welfare of our country's most important racial minority, the Negro." Despite the comparatively modest size of the book, the author has succeeded in doing even more than that. He has shown, in a number of cases, how the unions themselves are affected by their policies toward Negro labor. Moreover, he has drawn some conclusions and made some suggestions which merit the serious attention of everyone interested in the problems of minority groups and American labor.

The study covers, in separate chapters, nine of the important industries in which there is both a significant number of Negroes employed, and an organized labor movement. For each, the author summarizes the history of its organized labor movement, the history of its employment of Negroes, and the relations between the unions and the Negroes, arriving ultimately at a discussion of the effects, both on the union and on the Negro worker, of the unions policies toward Negro labor. Where possible, trends are outlined, and the future of the Negro worker predicted.

Everyone is aware, of course, that unions differ widely in their policies toward the Negro. Between the extremes of the exclusionist "Big Four" railroad brotherhoods and the equalitarian International Ladies' Garment Workers' Union, organized American labor has a complex pattern of racial policies, some of which have been determined and unchanging, others of which have been vacillating and contradictory. Dr. Northrup has unraveled these complexities and has found two major determinants of union racial policy. These are the industrial environment and the philosophy of the union and its leaders. The industrial environment is seen as the more important. Many unions merely accepted the racial employment patterns already institutionalized in an industry at the time its labor was organized. Moreover, it seems that the more naturally an industry fits into a pattern of craft unionism, the more easily do discriminatory union racial policies work to the advantage of the dominant group. Yet one cannot escape the fact that the philosophy of the union and its leaders can exert a most powerful influence, even in the face of an industrial environment not too favorable to that philosophy.

Union racial policies are also likely to fluctuate somewhat with labor supply and demand. In times of labor shortages, union policies are likely to be more equalitarian than in times of labor surpluses. The competition of rival unions often forces changes in the racial policies of unions, and depending upon circumstances, especially local racial patterns, these changes may be either to the benefit or to the disadvantage of the Negro minority.

On the whole, the history of union relations with the Negro worker as reported and analyzed in this study, tends to show the CIO as having been consistently more equalitarian than the rival and older American Federation of Labor. CIO national leadership has undoubtedly been more positive and emphatic in its friendship for the Negro worker. The general structure of CIO unionism, and the greater power possessed by its national leaders over its local membership have contributed considerably to this result. Yet it must be remembered that all is not consistent and perfectly equalitarian within the CIO household. The oil industry has not been considered by Dr. Northrup. In the important Southwest divisions of that industry CIO unions are not noteworthy for equalitarian practices.

There is no doubt that unions have assumed at least a quasi-public character. In the light of this development, some interesting questions have been summarized by Dr. Northrup:

1. Should unions which discriminate against any race be permitted to limit the employment opportunities of that race?
2. Should a union which discriminates against any race be permitted to sign closed-shop contracts?

3. Should a union which discriminates against any race be permitted to use public supported labor relations, mediation, or adjustment boards? . . .
4. If discriminatory practices by labor unions are regulated, should not similar practices by employers be subject to public supervision?
5. What should be the policy of the federal government toward the participation and compensation of workers in government agencies and public supported projects?

(P. 238)

These questions arise naturally from the policies of many unions toward Negro labor, and from the development in power and public recognition of those unions. Some day, in the not-too-distant future, those questions will have to be answered. That is why it would be well for organized labor to digest the contents of this book and put its house in order.

Employer attitudes and policies toward the Negro worker come in for attention only when they are closely bound up with the history of union-Negro relations. This is understandable and quite necessary from the purpose of the book. What is needed as a companion to this study is a study of similar merit on American business management and Negro labor. Then we would have both sides of the picture, and might be able to see just where the major share of the blame for the economic exclusion of the Negro rests.

Dr. Northrup's work is extensively documented, but the references are placed in a separate section at the end of the book. It includes a well-selected bibliography and an adequate index. It is an up-to-date and compact statement of the problem.

RICHARD J. ROCHE, O.M.I.

Oblate Scholasticate, Washington 17, D. C.

Race, Nation, Person, Social Aspects of the Race Problem. By Joseph T. Delos, O.P., and Others. New York: Barnes & Noble, 1944. Pp. xi+436. \$3.75.

In 1941 the Catholic University of America sponsored a symposium volume entitled, *Scientific Aspects of the Race Problem*. The book under review is a companion volume sponsored by the same institution. Ten essays by nine scholars (three of whom remain anonymous) deal with the menace which racist and nationalist ideology, embodied in the totalitarian state, constitute for the rights of the human person. The discussion remains on the philosophical and theological level. The writers scarcely ever descend to the level of concrete, empirical facts — the level on which most sociologists feel at home. The abstractness of the treatment does not injure the book; indeed its greatest merit is its clear and logical analysis of

racist and extreme nationalist theories. Yet the sociologist cannot help hoping that these two symposia will be some day rounded out by a third which will present the objective evidence on racism and nationalism as they work out in practice. A critical examination of Negro-White relationships in America from the Catholic standpoint would be particularly valuable.

PAUL HANLY FURFEEY

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Jails; Care and Treatment of Misdemeanant Prisoners in the United States. By Louis N. Robinson. Philadelphia: The John C. Winston Company. 1944. Pp. vi+296. \$3.00.

This is a work that has long been needed in the field of penology. It is well that Professor Robinson has had the opportunity of sending his material to press. Some of the matter is old, but the conditions still prevail that he so well describes. Our jails have long been the shame of America. They are for the most part still the same. Due to the effort of men like Louis Robinson and Sanford Bates and the American Prison Association reform has set in. In this work the author gives a true and objective picture of the conditions that prevail in our jails and workhouses and Houses of Correction. The reasons for these appalling conditions are well stated. The jail is an independent institution and in most instances unsupervised. Petty politics, a damaging fee system for sheriffs and constables and neglect lies behind the story in most instances. In the chapter "Keeping People Out of Jail" the author outlines some fine reforms. His description and advocacy of probation in cases of fines is slowly being adopted. The work is in a sense an exposé of conditions that prevail in this country but it is done in a delicate way. The author is an expert in the field and is perhaps the best informed man in the country on the question of our penal institutions. It is too bad that many of his statistics are rather old. His own personal observations and recommendations are without doubt the most valuable parts of the book. It is a book that should be perused by all students of the social problem of Crime.

The book is not too long. Each chapter treats its subject matter rather completely but succinctly. A bibliography or a list of special readings would have increased the value of the book. There is a good index. Some critic might say that it is not too scholarly but in this case that might be an advantage. This book treats of a topic and a problem that needs immediate attention, for a man's first experience with the law and the first institution that he is confined in can often make or break him for the future. It is a must book for Judges and Jurors and even for so called politicians who are interested in doing a good job.

RALPH A. GALLAGHER, S.J.

Loyola University, Chicago, Illinois

Young Offenders. By A. M. Carr-Saunders, H. Mannheim, E. C. Rhodes. New York: Macmillan Co., 1944. Pp. x+168. \$1.75.

"This book," we are told by the jacket blurb, "is the report of an enquiry instituted by the British Home Office, in order to discover useful information about the parents, the home, the environment, and other important factors connected with cases of juvenile delinquency." Divided into four sections, the book presents sequentially the history of previous British investigations into delinquency from 1816 to 1937; trends in the incidence of juvenile delinquency; an investigation of the first thousand cases brought before London courts after October 1, 1938 (together with a study of a thousand non-delinquents who acted as "controls"); and finally the conclusions reached. An appendix, "Further Material on the Peak Age Question" by Dr. Mannheim is added for good measure. The three authors are on the staff of the London School of Economics. Dr. Herman Mannheim, Lecturer in Criminology was responsible for the first two sections of the work; Dr. E. C. Rhodes, Reader in Statistics, reported the investigation, while the concluding chapter is unsigned, although it may well be the work of Dr. Carr-Saunders, Director of the School, under whose general supervision the work was undertaken.

Understandably, of course, the greatest portion of the book is devoted to the interpretation of a mass of statistical data obtained in the investigation of the home (parents and environment); the boy himself; others factors (such as the presence of other delinquents in the home, pocket money, work records, etc.); the crime; the age of the boy and crime.

As a short history of investigations into British juvenile delinquency, and as an outline of a statistical methodology of use in social research, the book is a welcome reference handbook. But as far as shedding further light on the problem of juvenile delinquency, it has the dubious merit of scientifically proving what has long been obvious: there is juvenile delinquency, it appears to be increasing over the years, and there is no single cause to which it can be attributed. War-time problems do not fall within the scope of the investigation. The authors admit the results of their investigation to be rather limited. This is partially explained by the fact that a psychological investigation which had been planned had to be abandoned because of the war, partially because of the influence of "broad sociological changes" which the authors felt beyond their scope.

One wishes that the psychological investigation had been carried through. It would be interesting to see how successfully the intangibles of human personality could be scientifically measured and catalogued, and how much new information could have been provided those harassed workers actually dealing with our "young offenders" whose free acts seem to evade adequate analysis by any sta-

tistical method no matter how elaborate nor how carefully checked against controls.

Social workers will find nothing stimulating in this book. Social statisticians will find a very detailed outline of a method which may well be adapted to the needs of research committees in this country.

THOMAS A. GARRETT

St. Michael's College, Winooski Park, Vermont

The Great Transformation. By Karl Polanyi, New York: Farrar and Rinehart, 1944. Pp. xiii+305. \$3.00.

The attention of sociologists was attracted to this volume when Professor R. M. MacIver sent it down the runways with lavish praise.

To what momentous change does the author affix the epithet, "the great transformation"? To the change from the subsistence-economy of preceding centuries to the profit-economy which reached its zenith in the nineteenth century. The forces effecting the change-over were those of agricultural capitalism, operating through conversions and enclosures, and industrial capitalism, operating through the factory-system, urbanization, and the free labor market. The result, in the author's analysis, was the supplanting of a social system in which exclusively economic goals were made subservient to more important human and social purposes by a system in which society and its values were enslaved by the profit-motive working through the mechanism of a self-regulating market. "The revolution of our time" is viewed by Dr. Polanyi as an inevitable resurgence of humanity to throw off the shackles of the market economy.

The general problem the author has set himself concerns the interrelations of economic institutions on the one side and all other social institutions on the other. The treatise tackles a peculiarly sociological task, and for that reason cannot fail to interest students of sociology.

With the basic assumption of the book few of us would quarrel: economic purposes must be subordinated, where possible and to the extent necessary, to the purposes of society as a whole. The volume, moreover, canvasses an almost limitless tract of economic and social history, especially that of England. It revives innumerable bits of knowledge bearing upon the evolution of present-day social institutions, and subjects them to suggestive and often helpful interpretation. The eleven appendices, in the form of "Notes on Sources," put the reader in possession of highly valuable information looking to further inquiry into the important topics treated in the text.

But the work as a whole seems to fail of its purpose. It lacks a workable methodology. The evidence adduced really does not prove anything, because it has not been made part of a sufficiently systematic building up of the hypothesis the author is trying to verify. This is substantially the hypothesis that all of the ills

which plague contemporary societies spring from an unregulated market economy. The contrast between a volume like this and a treatise which has a methodology, like Sorokin's *Social and Cultural Dynamics*, is no less than painful.

To take but one example, Polanyi spends a lot of time trying to prove that exchange is not *natural* to man, as the classical economists maintained. But he makes the very same mistake in formulating his denial of the proposition that the classical economists made in making their affirmation of it. That is, he never gets around to defining in sensible terms what he means by such an inclination being "natural" to man. He assumes that unless men in all primitive societies have engaged in exchange, no one can maintain that engaging in exchange is "natural" to man. This is like saying that because men who have never seen a body of water to swim in did not engage in swimming, you cannot maintain that man is naturally a swimmer. The only reasonable formulation of many human attributes must take the hypothetical form: if men find a body of water in the right climate, and if they have learned how to swim, great numbers of them will swim. Similarly, if men discover means of production by which they can create more goods of a certain kind than the producers themselves want or can consume, they will tend to exchange their surplus for goods of a different kind produced in excess by other men. Human history, instead of backing up the author's position, seems to refute it.

Polanyi tries hard to disprove the proposition that the principle of the division of labor naturally leads to exchange and a market economy. When men produce enough to exchange and *when other conditions facilitate exchange* (improved communications, transportation, monetary system, etc.) division of labor with its increased productiveness does seem to issue in exchange. Polanyi's real difficulty seems to be his static and even stoical concept of what is natural to man.

His position, then, is too one-sided. He squeezes facts into the straitjacket of his preconceptions and thereby distorts his materials. He refuses to see the valuable half-truths imbedded in the errors of liberalism. And his book, because of its lack of an orderly methodology, makes rather bothersome reading. Yet the incidental benefits for those interested might well be worth the bother.

ROBERT C. HARTNETT, S.J.

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How to Think About War and Peace. By Mortimer J. Adler.
New York: Simon & Schuster, 1944. Pp. xxiii+307. \$2.50.

Professor Adler undertakes to suggest some fundamental thinking about war and peace. His disavows any intention of presenting another peace plan and intends no more than to help clarify ideas with his book. "It is not a book about how to make peace after

this war is over or about what should be done at the peace conference. It is concerned with how to think about peace — and war — and how to do that from now until peace is finally made."

The argument is briefly, that there will continue to be wars periodically so long as there are independent nations recognizing no limits to their external sovereignty, and that perpetual peace can only be established by the federation of the existing national states into one world government. Until a world government is established no peace can be more than a truce or armistice of uncertain duration. Chapter 7 is provocatively entitled "*The Only Cause of War*" and goes on to explain that "the only cause of war is anarchy. Anarchy occurs wherever men or nations try to live together without each surrendering their sovereignty." Anarchy is the only cause of war, in the sense that none of the other causes generally enumerated can become effective except in the absence of government. The only way to end international anarchy permanently is to put an end to the many national sovereignties now existing, by the establishment of a single constitutional world government or state within which the present nation-states would retain internal sovereignty but would be deprived of their external independence, according to the pattern of the federation of the mutually independent American colonies into the United States.

Dr. Adler examines current peace plans and finds almost all of them wanting, including the suggestions of the popes, because they fail to go beyond the old and tried expedients of treaties, leagues, alliances, and confederations that have hitherto failed to prevent wars because they leave the external sovereignty of nations intact. He argues that the same forces usually blamed for the outbreak of war between nations, such as economic rivalry, religious differences, cultural antagonisms, etc., though they are also operative within every nation, are there prevented by the institution of government from bursting into the violence of war, and he thinks that a single world government could in like manner prevent them from disrupting the world community. Aware of obstacles in the way of a federation of existing national states into a single world government, he estimates it may take about five hundred years before this aim is accomplished, a view which he qualifies as "short range pessimism, long range optimism." Such obstacles as race prejudice, cultural antipathy, disordered desires, failure of imagination, lack of thought, can be overcome by education and wider experience. He believes the only serious factor barring the way to peace in the present century is the lack of homogeneity in the political organization of states, which would all have to be republics to be federated into one constitutional world state.

Dr. Adler's book presents a great many interesting, though sometimes rather obvious, considerations for reflection. Perhaps he is somewhat too impatient with peace proposals that put less faith than he does in the necessity of world government or its effectiveness for

perpetual peace. He quotes Eric Gill to the effect that men want peace but they do not want the things that make for peace. The question rises in the reader's mind: how can men be made to change their desires? To this education and an enlargement of imagination and experience are only partial answers. *Video meliora proboque, deteriora sequor* was said not by a Christian but by a pagan poet, and its points to a factor to which the book pays little attention. This is not to deny the value of much of what is said by Dr. Adler. It is merely to call attention to an obstacle to perpetual world peace that lies beneath and beyond all those enumerated by him, and that is the tragic rift within man's own nature which human resources alone are insufficient to repair.

ERNEST KILZER, O.S.B.

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Christian Ethics and Economics. By Thomas Garth McBride. New York: Richard R. Smith. 1944. Pp. 428. \$3.00.

Mr. McBride is a lawyer, writing of an ideal economic society rebuilt in accordance with Christian ethics. He is critical of existing institutions, particularly those connected with property and the financial system. In their place he would substitute a society based on rewards in accordance with contributions. To confirm his conclusions, he cites numerous texts based upon the Old and New Testaments.

As an example of the approach used, one might note the passages dealing with the transactions of Joseph as described in Genesis. The collecting of grain in the years of abundance gave Joseph control over critical property rights. By harsh use of these rights, he was able to gain control over both the wealth and the persons of the Egyptians, reducing them to bondage to a totalitarian state. Likewise in modern times there has existed a close connection between capitalistic groups and the political state, with the people left destitute of real power, while grasping at the shreds of political liberty. "In our own nation, recent decades have seen in a Republican regime a tacit but thinly masked co-operation of capitalistic control and political power; for some years under a Democratic regime, there have been toleration and permission of capitalistic control with limited and ineffective movements towards restricting and regulating that control, but without affecting or disturbing either the principles of property rights in the uses for trade by which the control was effected or maintained, or the distribution determined by this control." (pp. 224-225)

The system advocated appears to be nothing less than socialism clothed in a new terminology. The principle of contribution is but the labor theory of value. The mathematics of distribution are reminiscent of Fourier. The author's criticisms of the present economic system are not particularly profound. There is no need in

these days to labor the thesis that misuse of property has led to exploitation. What would be really useful would be positive suggestions for improvement which will be at the same time workable, in conformity with existing rights, and not productive of greater evils than those to be removed. The vague suggestions of the author do not belong in this class. Evidently the ideal amalgam of ethics and economics is still to be written.

GEORGE G. HIGGINS

Chicago, Illinois

Some Notes for the Guidance of Parents. By D. A. Lord, S.J., St. Louis, Mo.: The Queen's Work. 1944. Pp. 252. \$2.00.

The Glorious Ten Commandments. By D. A. Lord, S.J., St. Louis, Mo.: The Queen's Work. 1944. Pp. 223. \$2.00.

The titles of these two books sufficiently indicate their contents. "Some Notes for the Guidance of Parents" is a practical work on an important topic that should interest Catholic parents, particularly the younger parents, who feel that they need help in the exacting duty of raising their family properly. Father Lord has drawn upon his rich and varied experience to give, in a family, informal way, practical answers to problems of daily interest that often perplex parents. The study of the family and its problems is of such tremendous importance today that any work which presents Catholic thought and doctrine on this topic is deserving of attention on the part of those who are interested in the welfare of society. Priests, teachers and others who are interested in the education of the young should find this book helpful.

"The Glorious Ten Commandments" has the merit of presenting the commandments from a positive point of view, and demonstrates their indispensable importance as the unchanging, basic moral law for society.

DANIEL A. O'CONNOR, C.S.V.

Catholic University of America, Washington 17, D. C.

The Structure of Soviet Wages: A Study in Socialist Economics. By Abram Bergson. Cambridge, Mass.: Harvard University Press, 1944. Pp. xvi+255. \$3.50.

This book should be of interest to all serious students of Russian communism, for it seems to be a dispassionate, scholarly study in the economics of Soviet wage payments. The author discusses the wage administration at length, as well as the system of wage payments. He shows that there have always been inequalities of earnings in communist Russia, and states, too, that socialized large-scale industry there has not been so great as is often supposed. In 1928 there were "4.5 million persons (including independent artisans and domestic producers) as compared with the 3.2 million employees in large-scale industry" managed by the government (p.

3); and that all but 3 per cent of the land was then tilled by nearly 25 million peasant producing units which controlled its use, though not its ownership (p. 5). Piece wages predominate, so that the typically capitalistic notion of payment by result is as characteristic of Soviet industry as it is of ours. Money wages have been supplemented by social insurance benefits, cheap rationed goods to workers, lower rental charges for workers, and other privileges and honors. Wage differentials, therefore, were somewhat equalized, so that there is a class difference between money income and real income, and a higher salary does not necessarily entitle the recipient to a superior standard of living. Nevertheless, the inequalities of earnings existing in 1928 increased by 1934 (the latest date covered by the book), though they were still "distinctly less than among Russian wage earners in 1914" (p. 207). The author concludes that "In an industry-by industry comparison, the inequality of wages among the bulk of wage earners is nearly the same in the Soviet Union in 1928 and in the United States in 1904. Scattered statistics suggest that Soviet and American wage variations are proximate in more recent periods" (p. 207). He makes no attempt at evaluating comparative standards of living between the two countries.

EVA J. ROSS

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SHORTER NOTICES

Two Basic Social Encyclicals: Rerum Novarum and Quadragesimo Anno. New York: Benziger Bros., 1943. Pp. 195. \$2.50.

After seeing our review of this book in the June issue of the REVIEW, the publishers advise us that the "All rights reserved" line will be deleted in future printings and that meanwhile "authors may freely quote from this translation of the Encyclicals." We are glad that this worthwhile translation is thus made readily available.

Philosophies at War. By Fulton J. Sheen. New York: Charles Scribner's Sons, 1943. Pp. 200.

With his usual skill at getting down to fundamentals, Monsignor Sheen here clarifies for the general reader the purpose of man's life on earth, the place of the American Catholic in relation to the ideals of American democracy, and the place of the American citizen in the present World War. Showing that we have need of changing many of our ways of living, Monsignor Sheen nevertheless leads his readers to conclude that this war is indeed "a struggle of the Cross and the sword. We are on the side of the Cross, Hitler is on the side of the sword." (p. 193). Because of Monsignor Sheen's wide influence it is regrettable that he should have allowed the same serious errors of fact to appear on page 184 as occurred in his article in the March 1943 issue of the *Catholic University Bulletin*.

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